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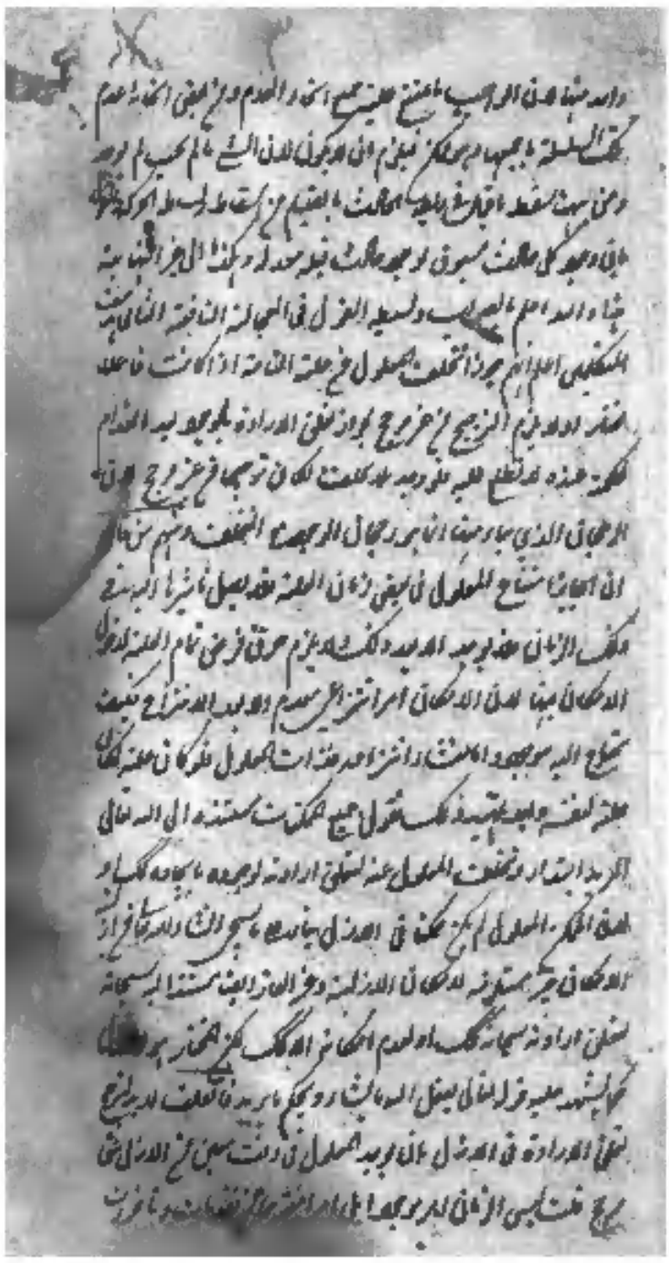
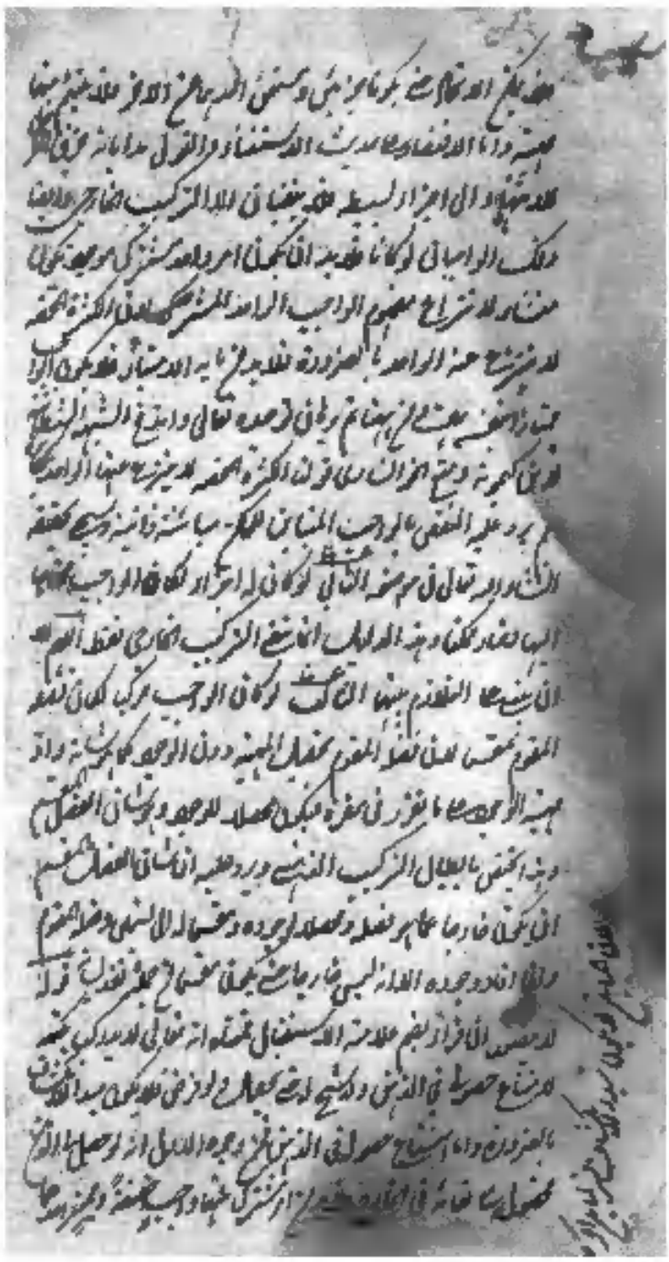
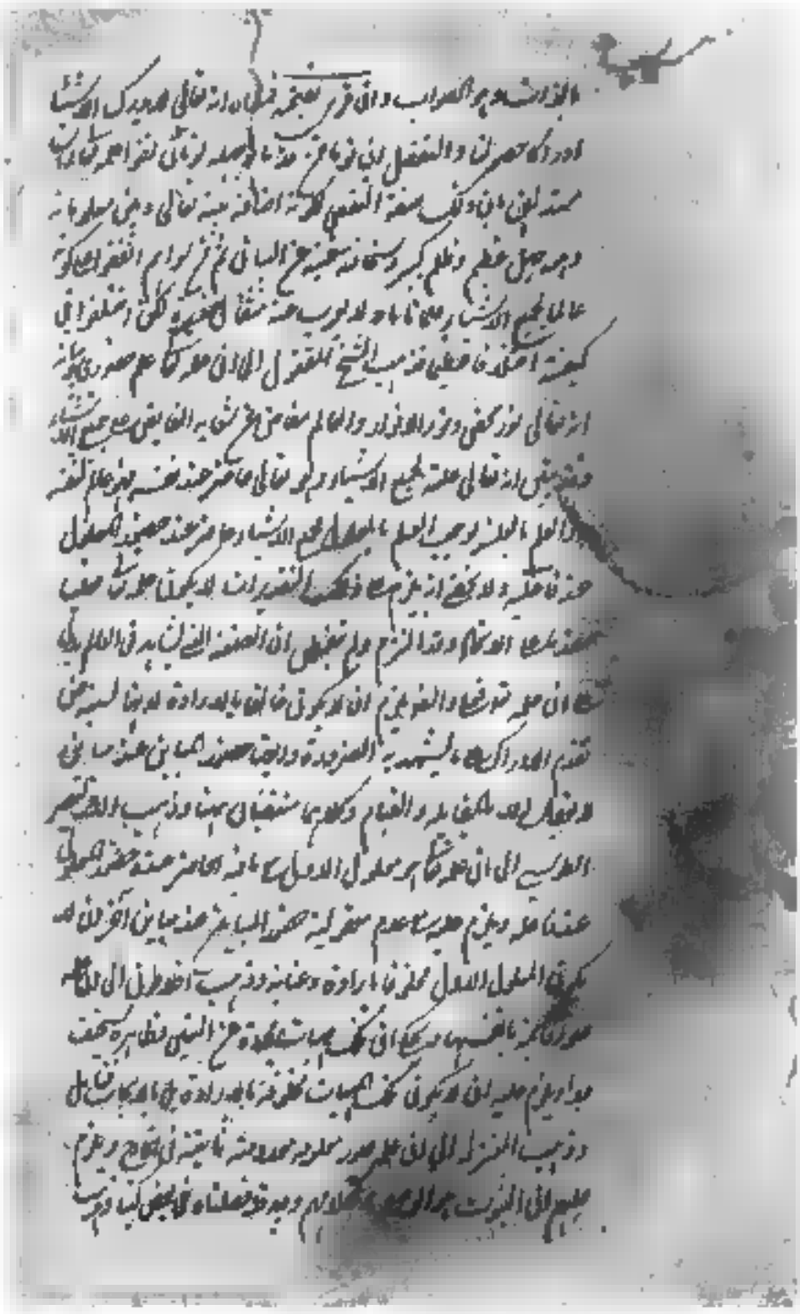
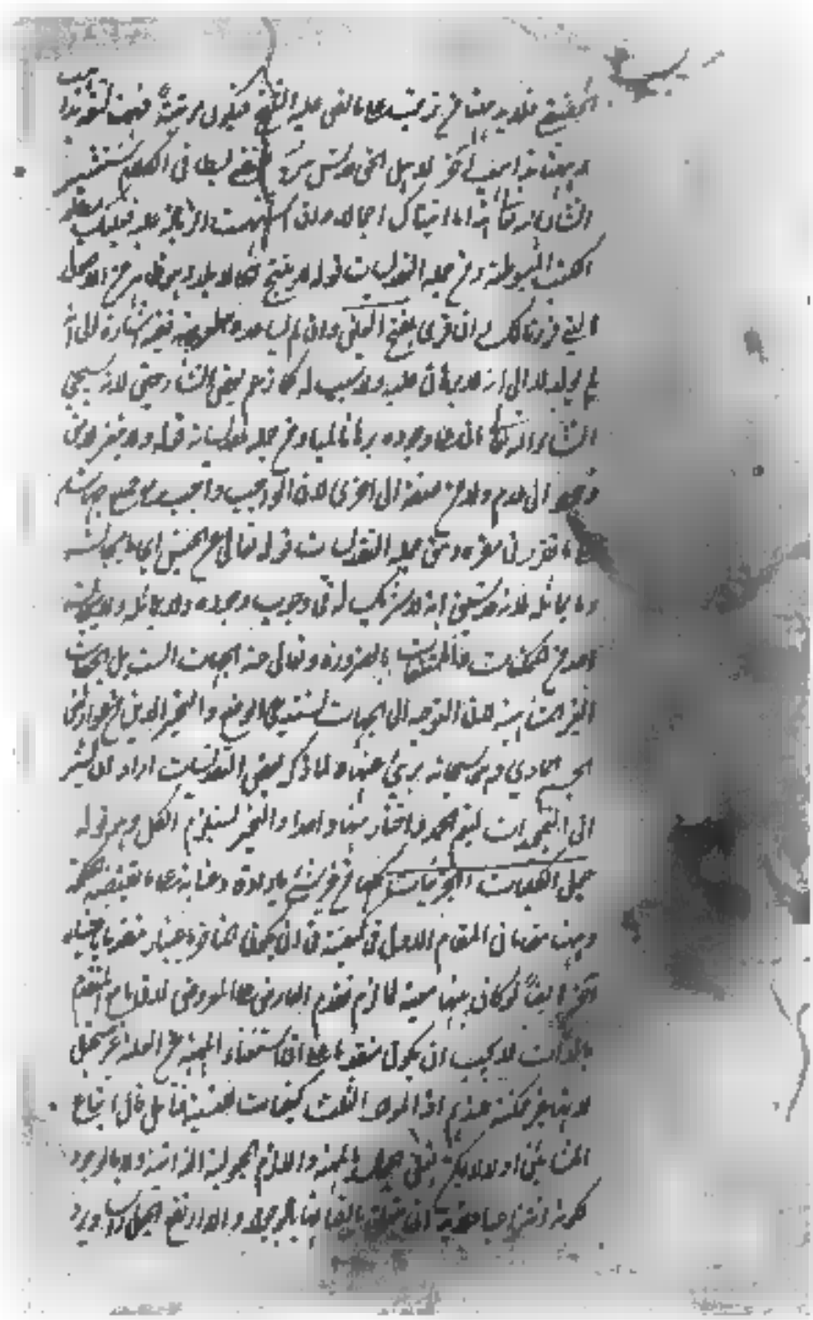
شرح سلم العلوم

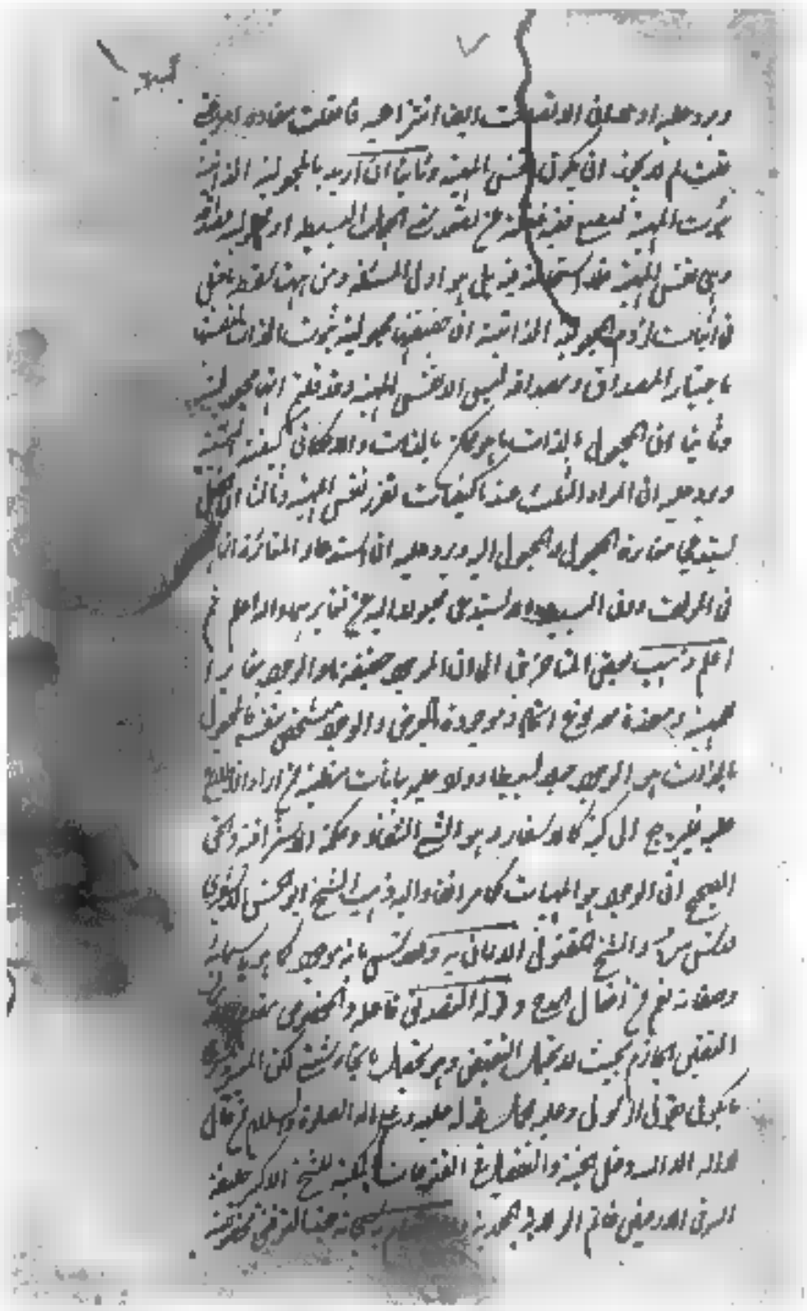
بسم الله الرحمن الرحيم

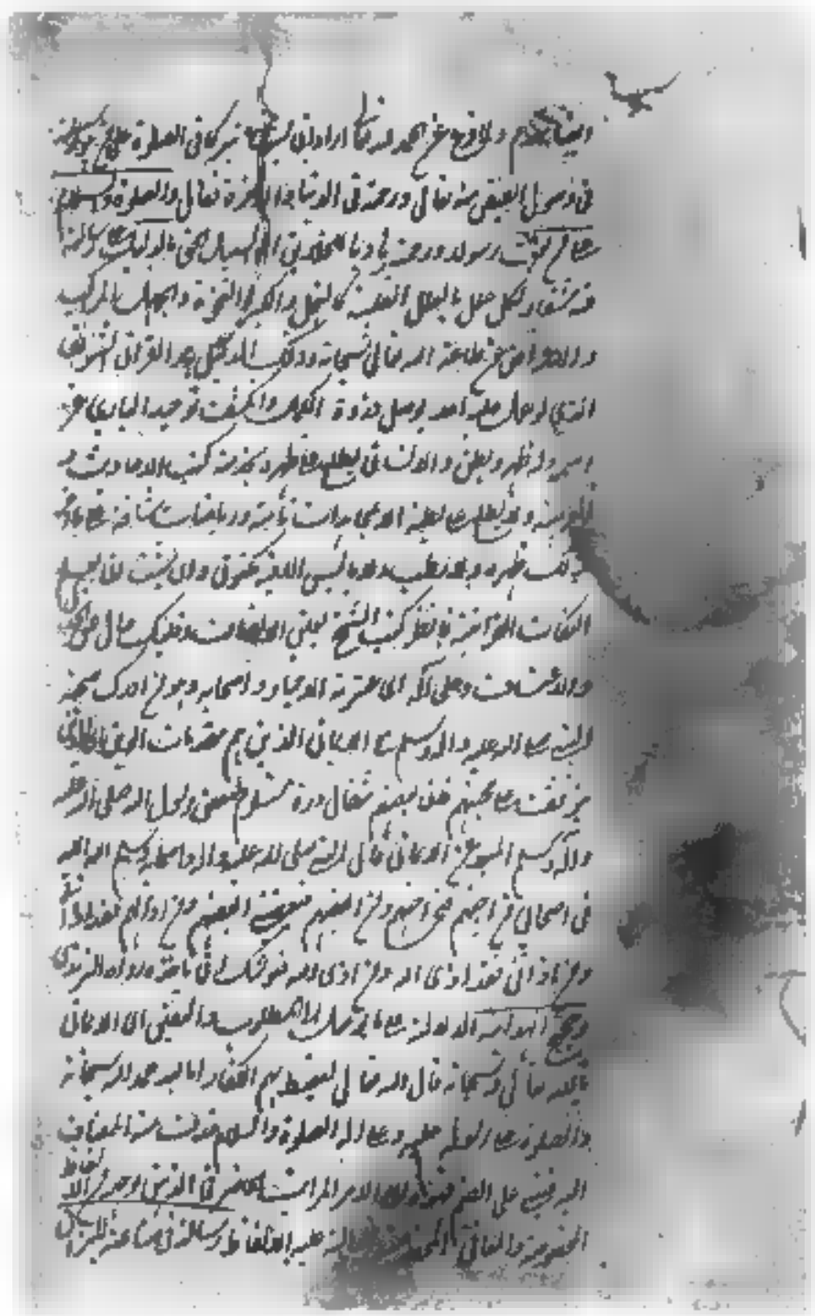


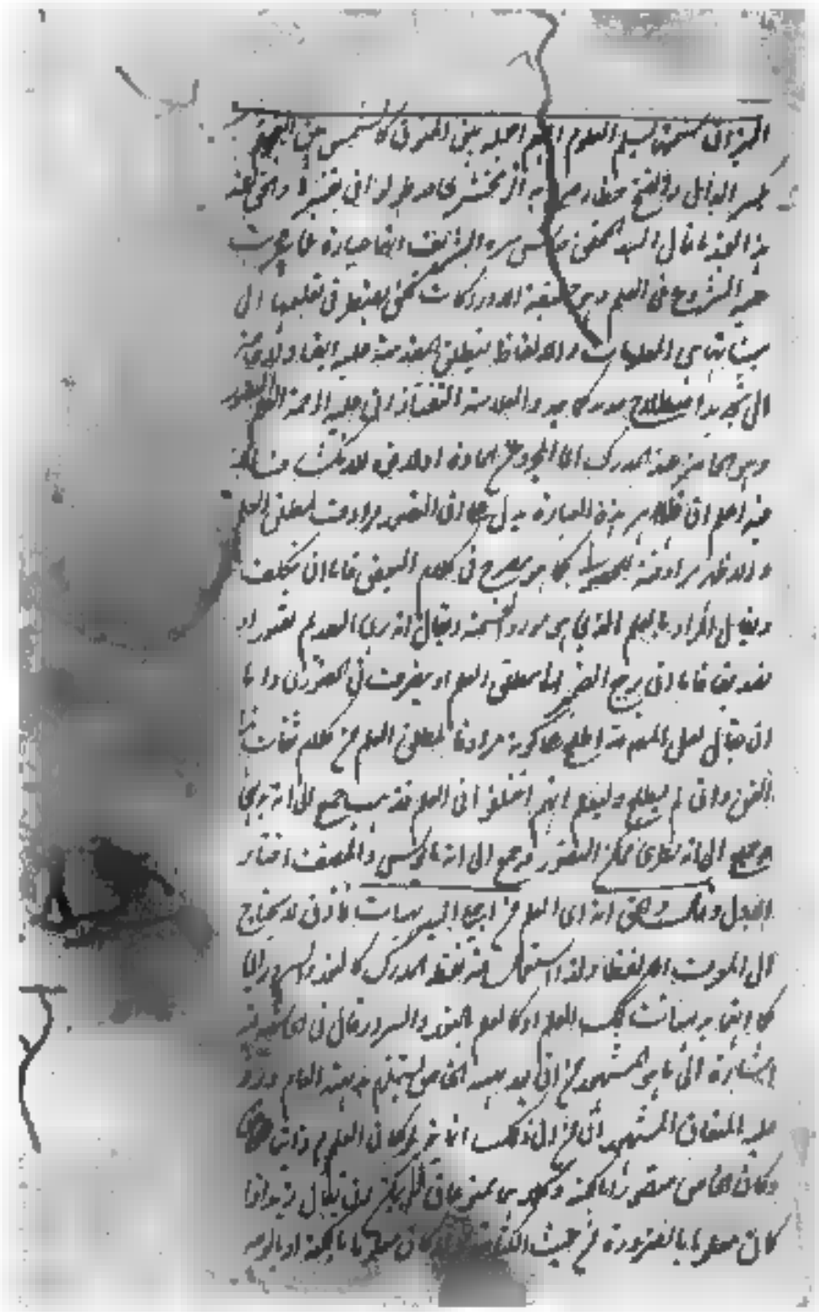


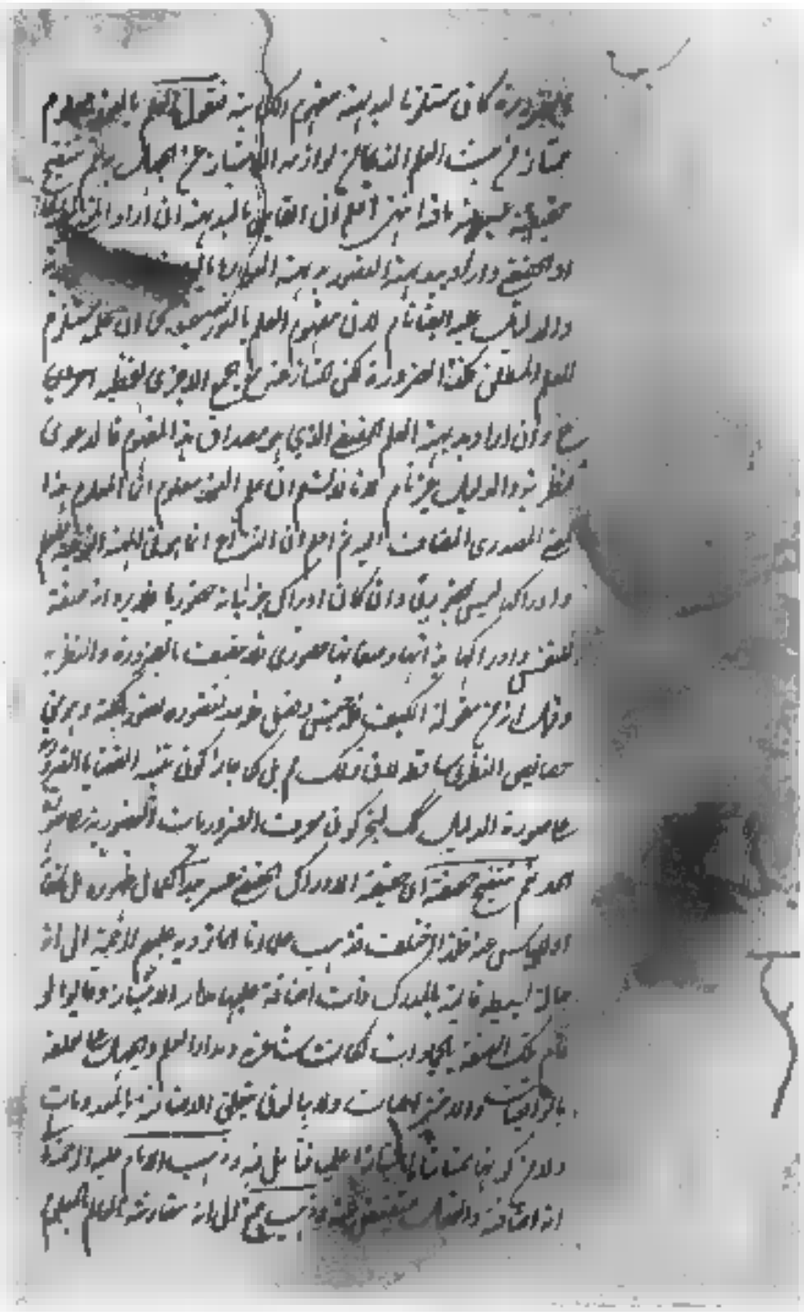


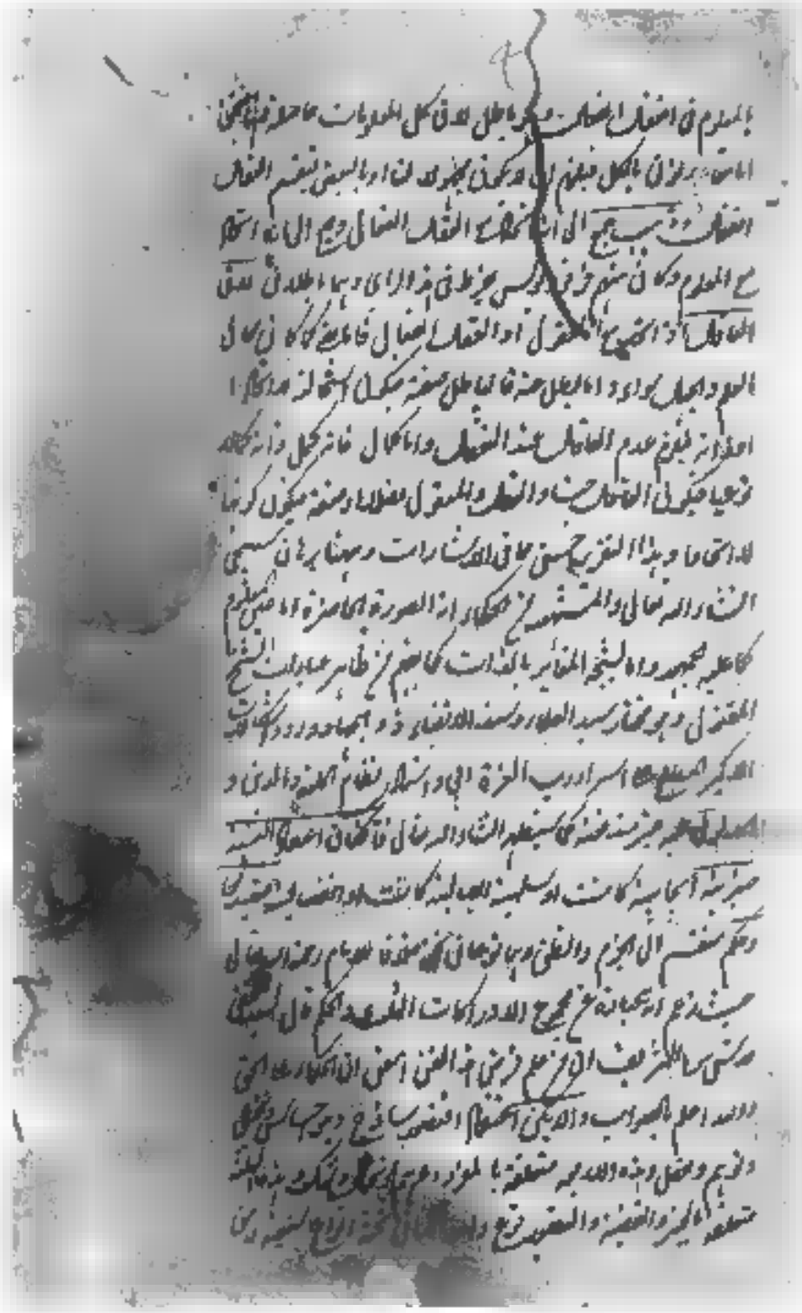


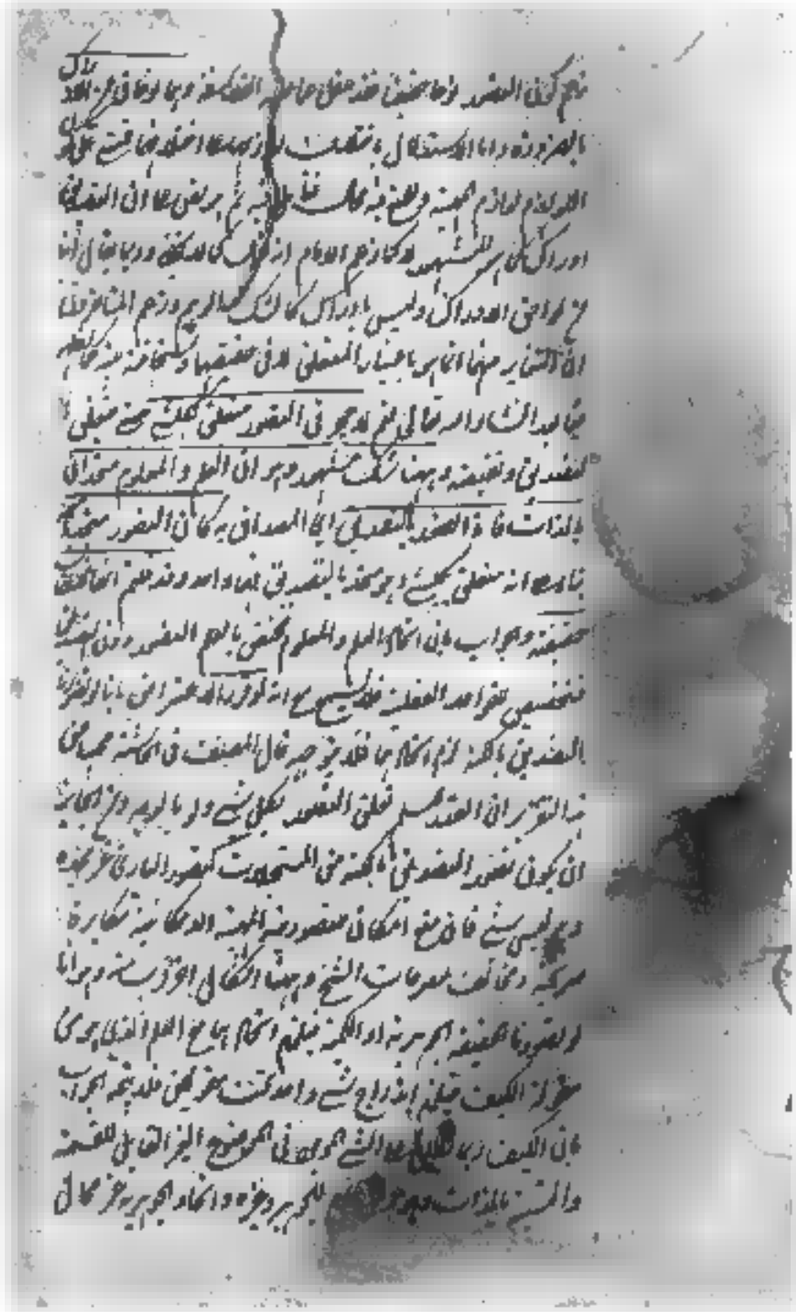


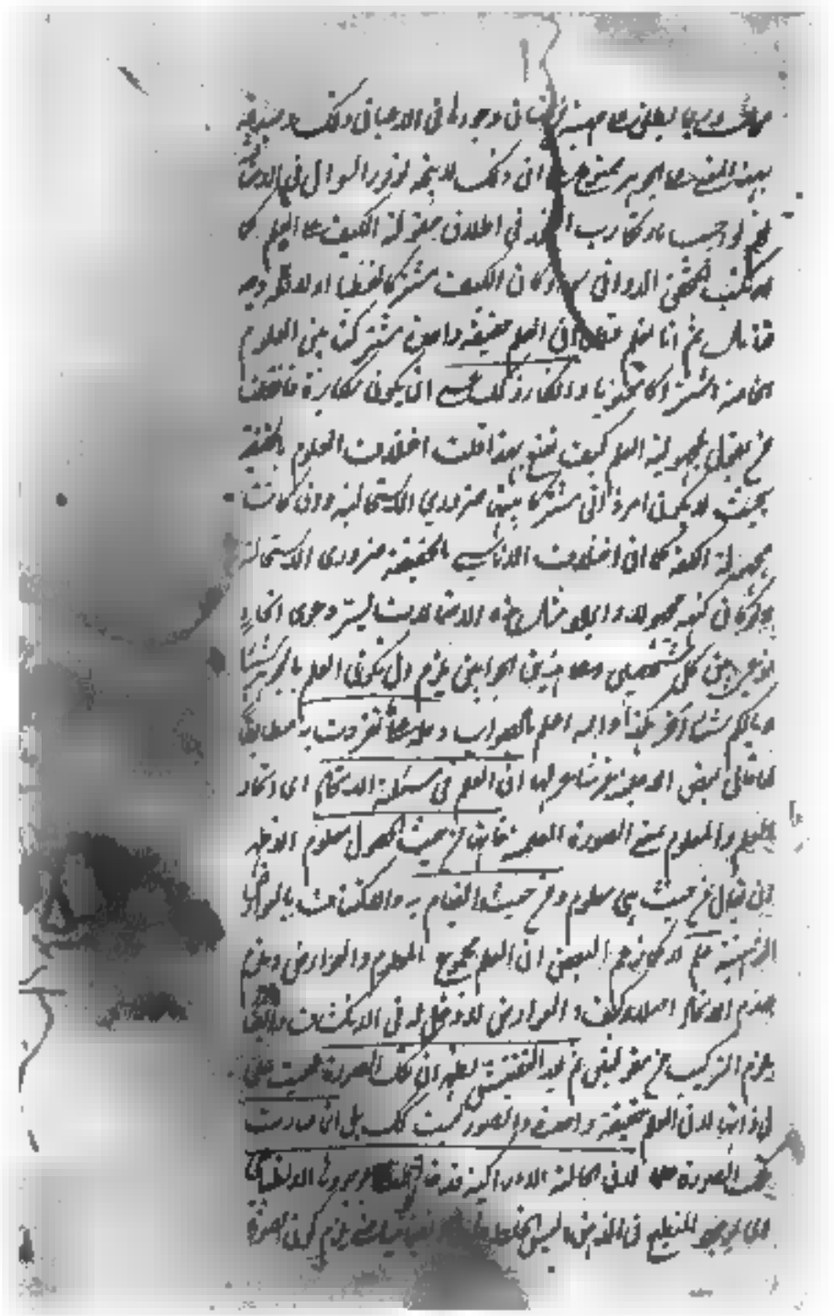


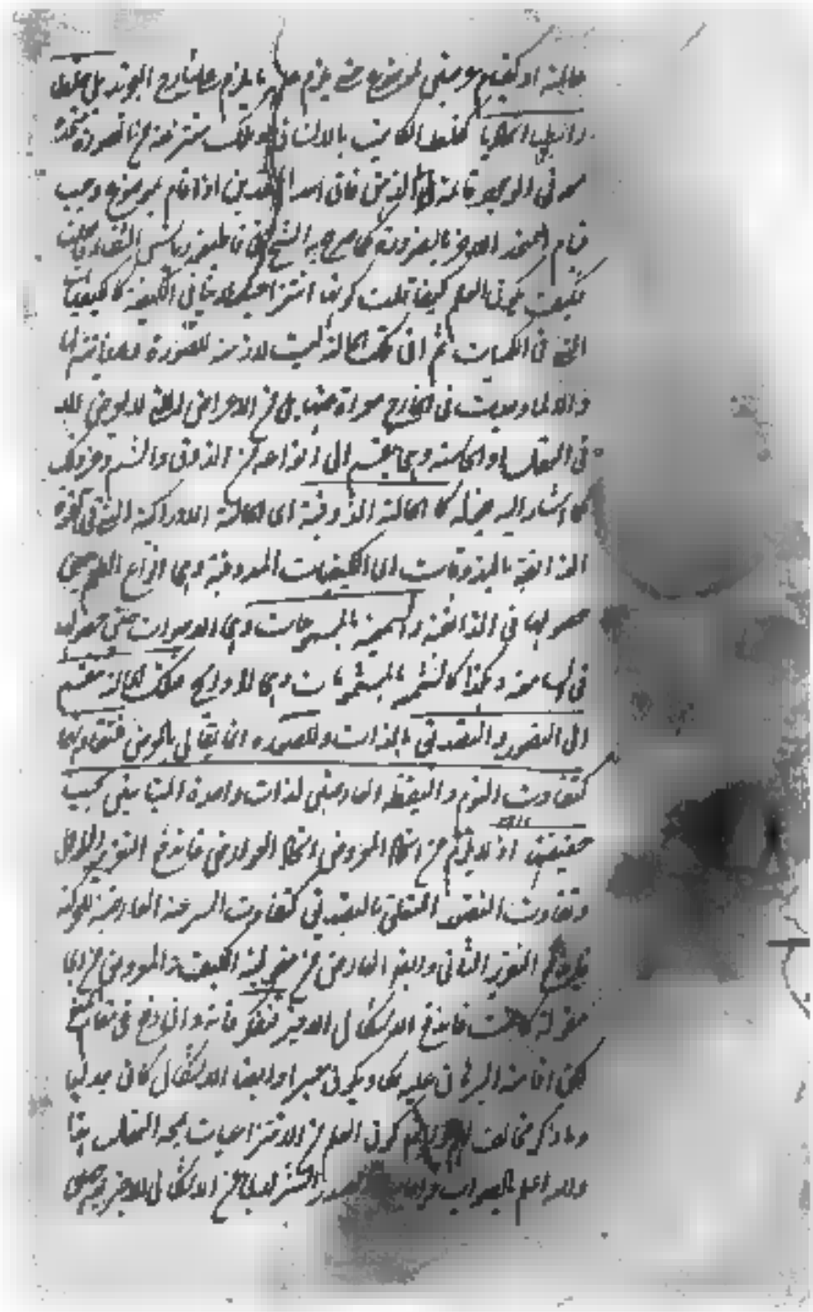


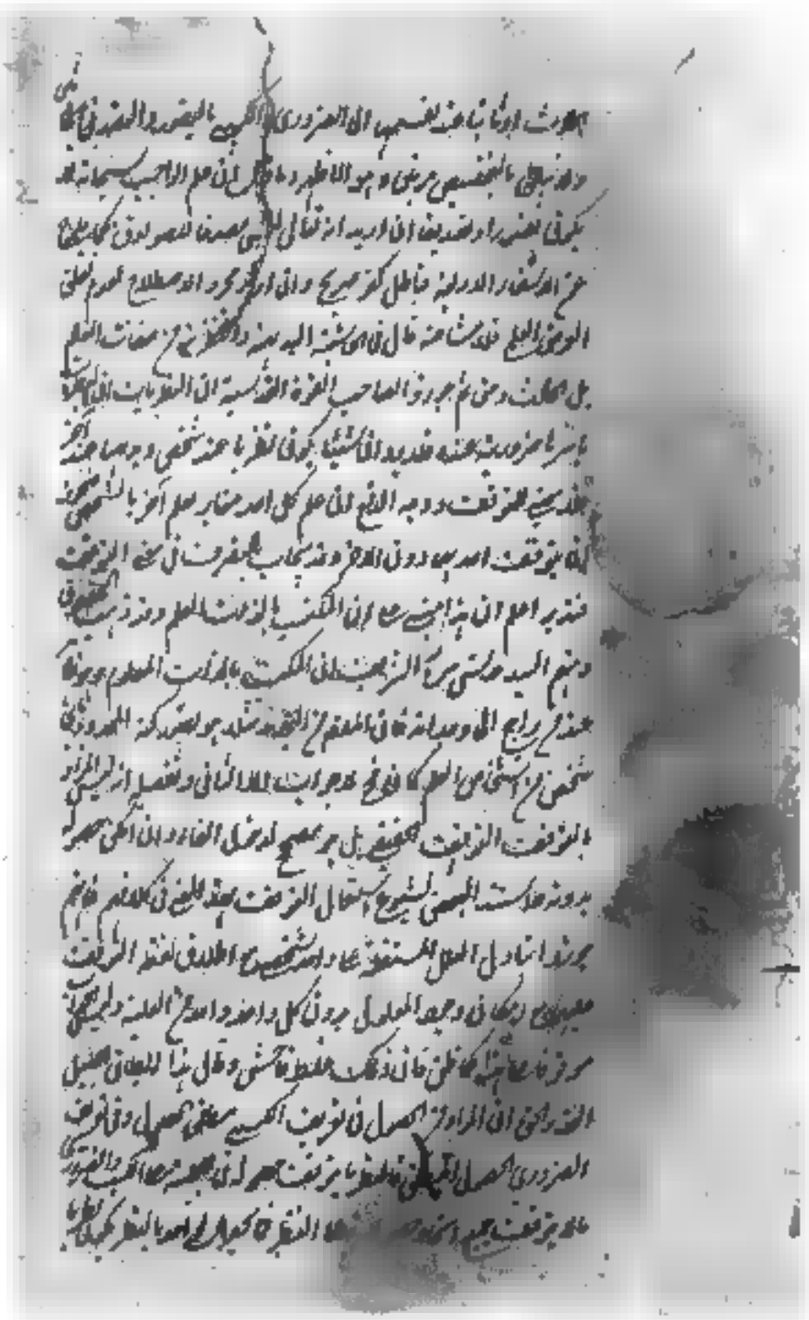


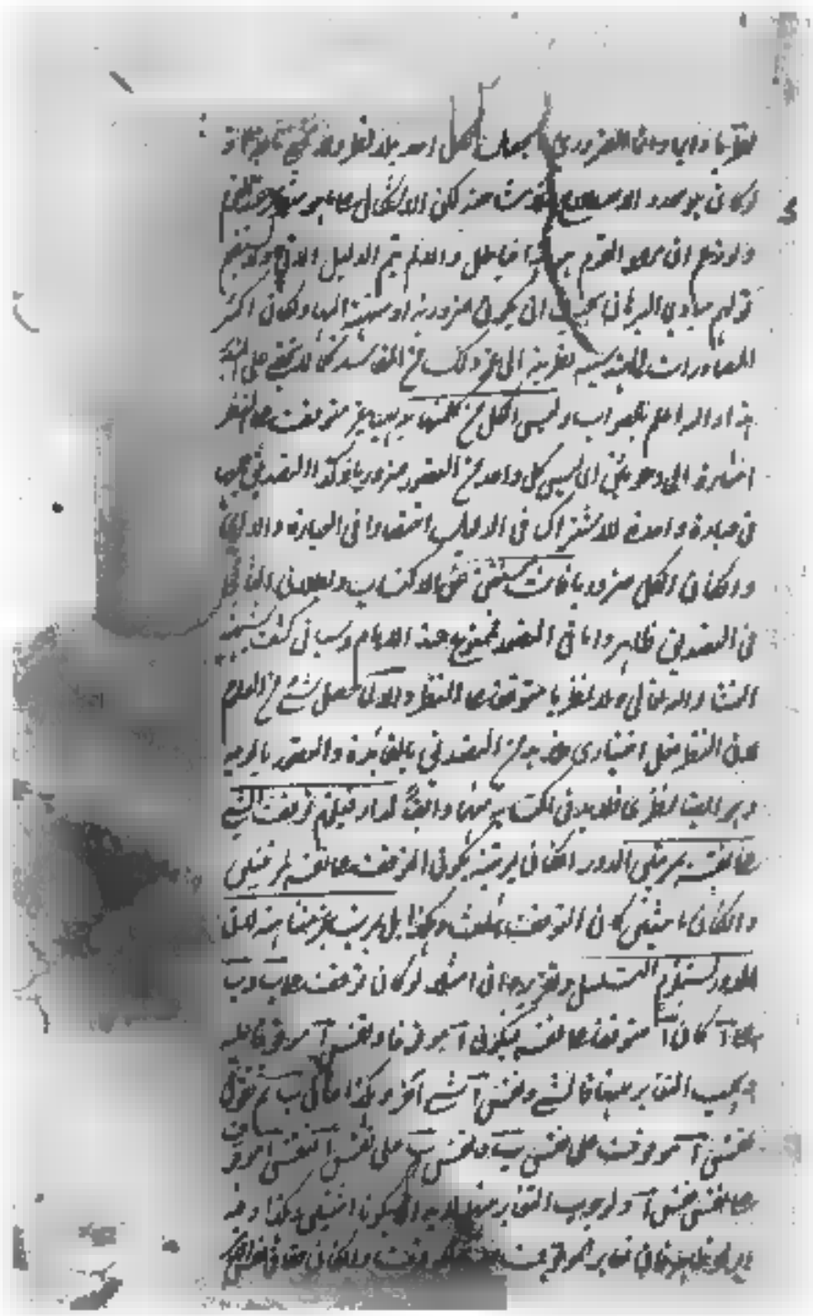


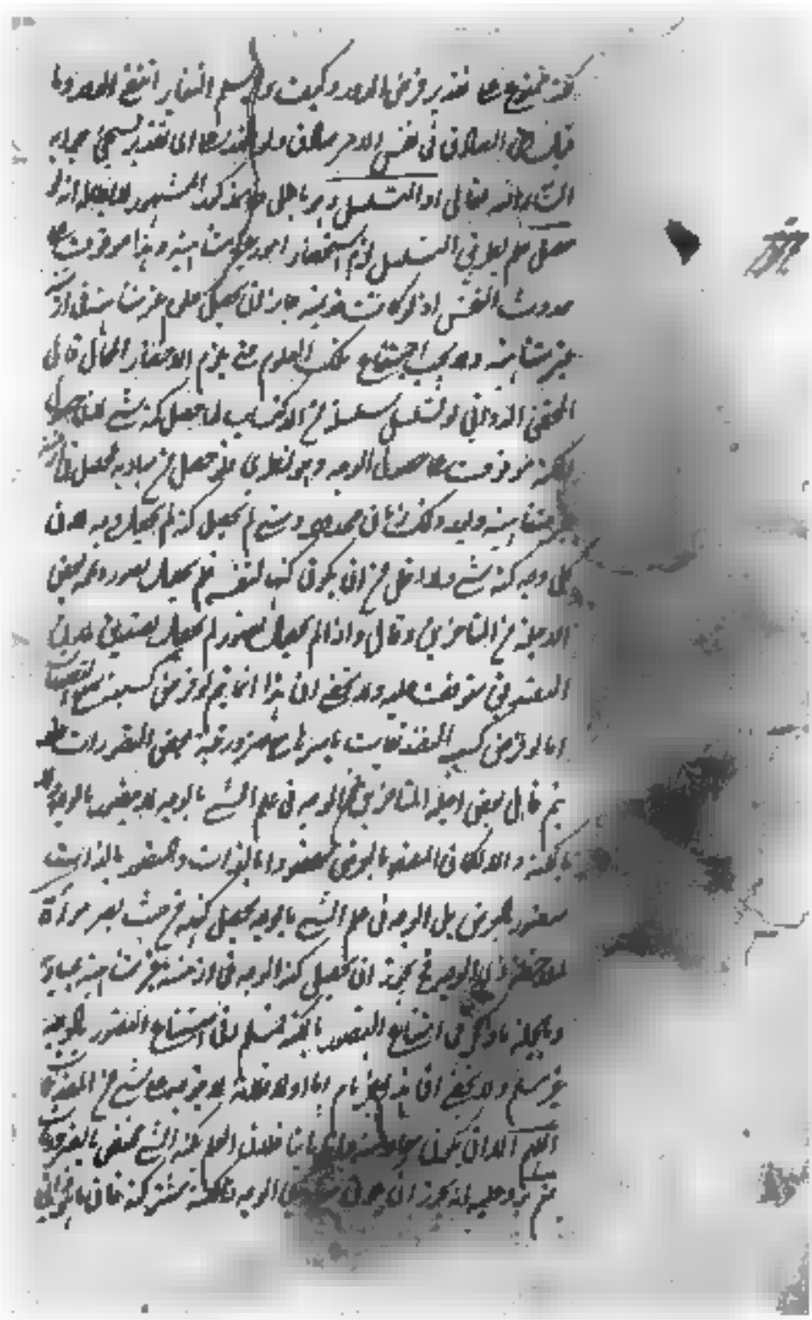


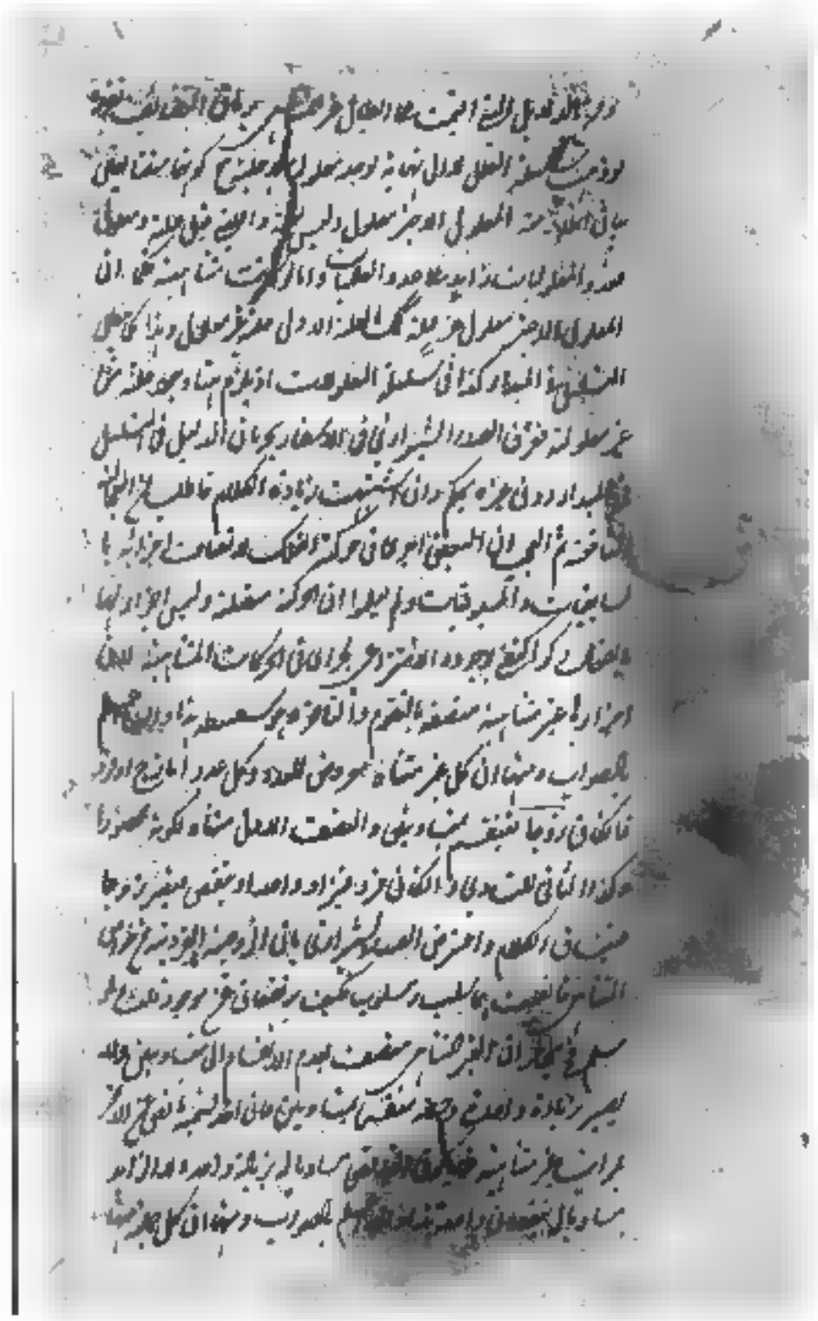


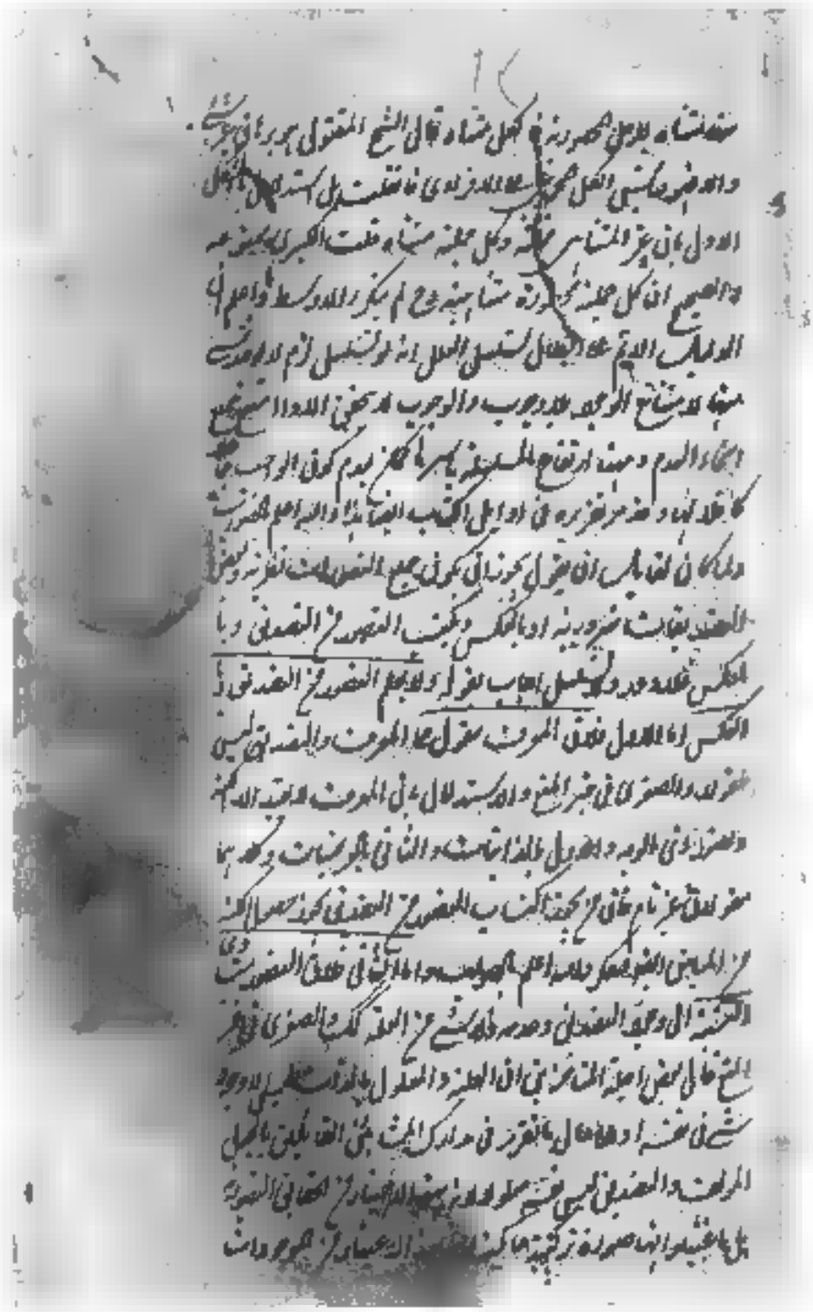


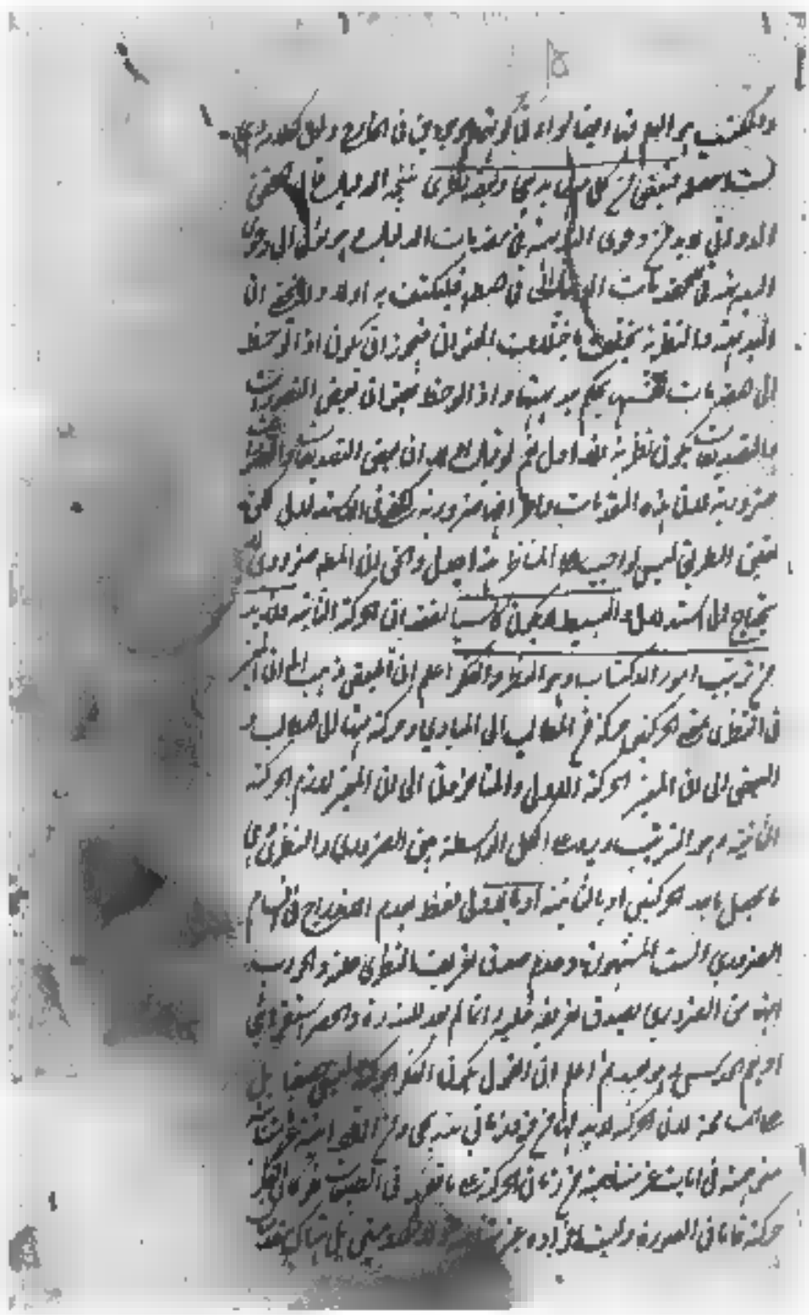


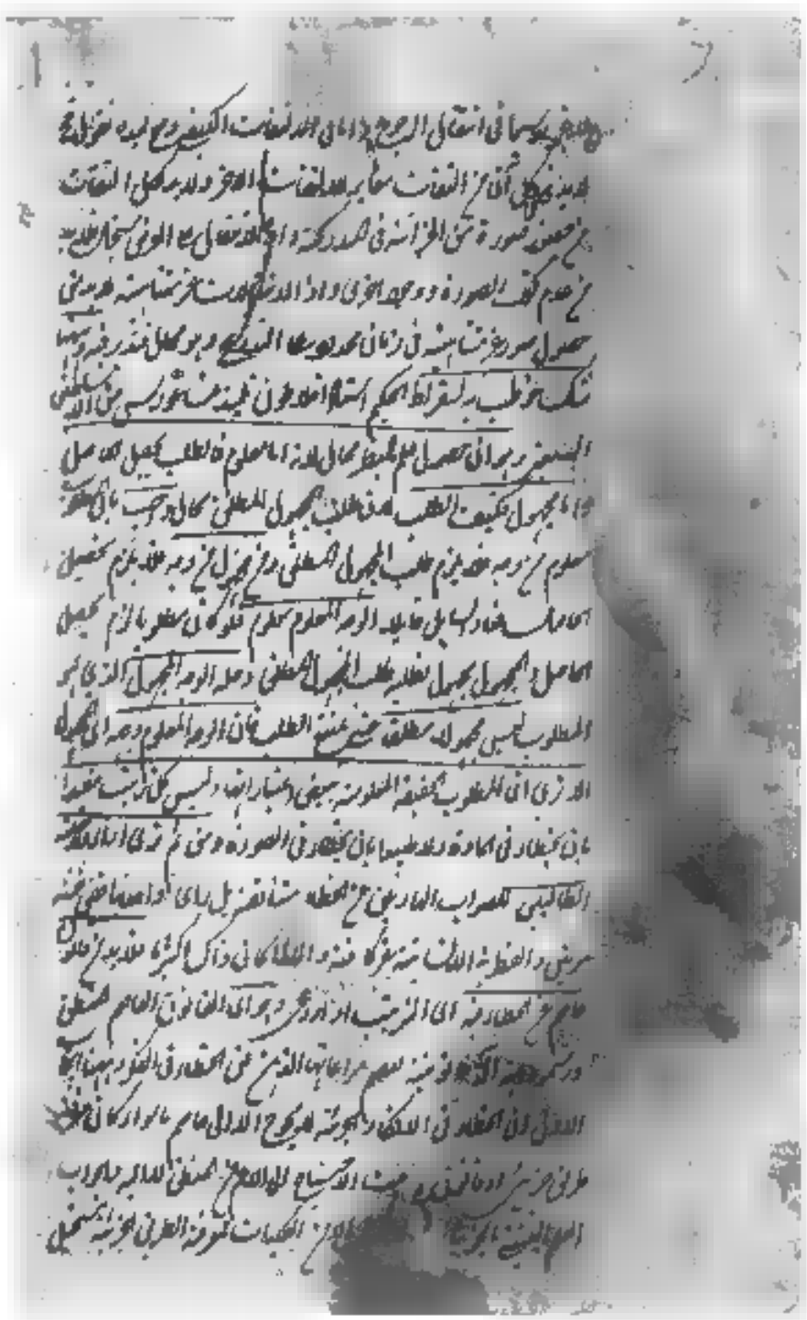


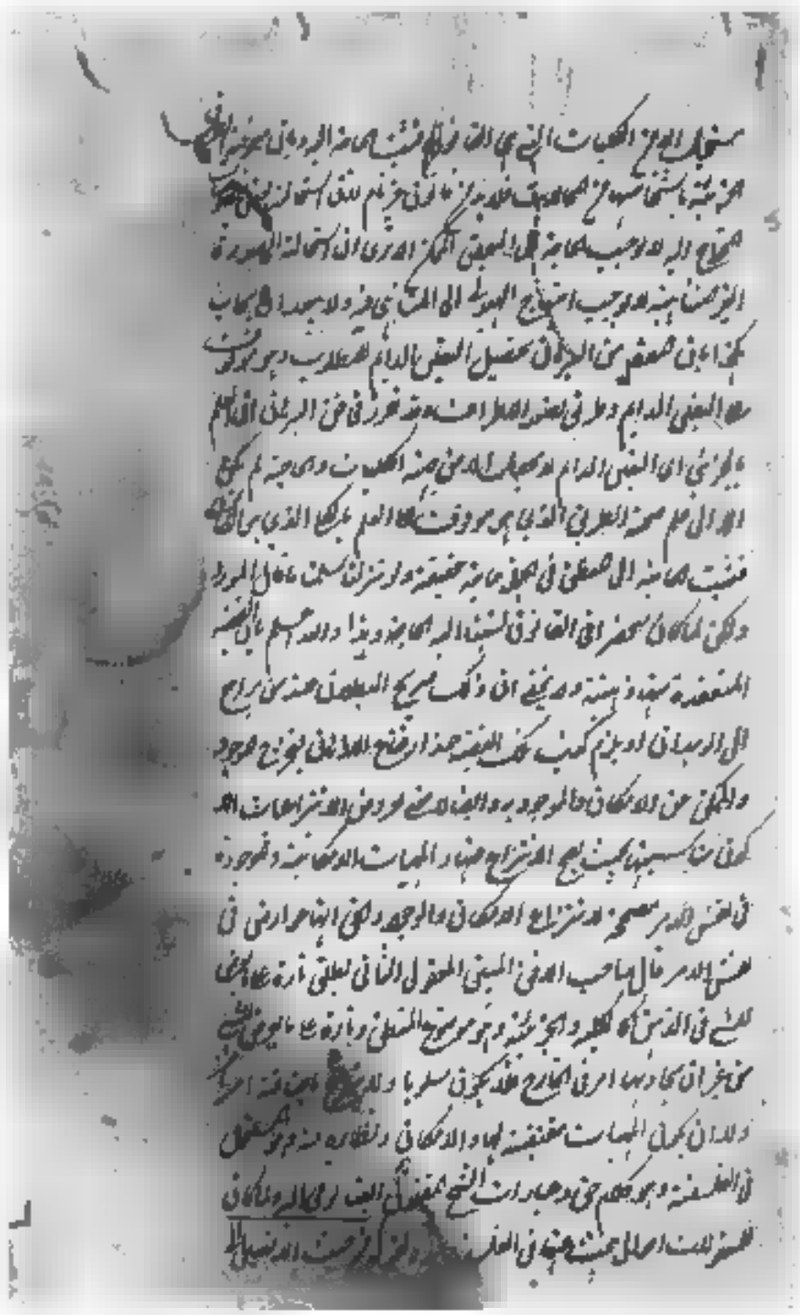


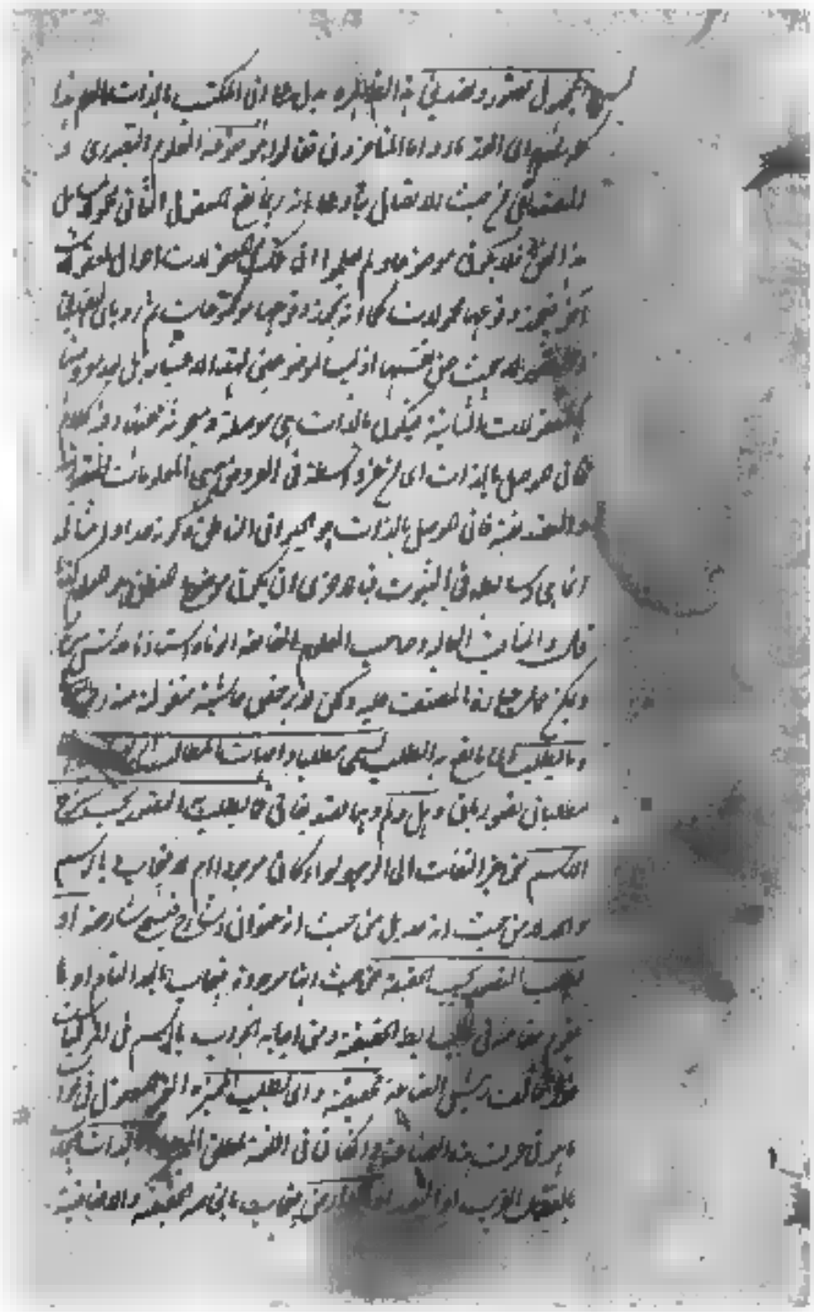


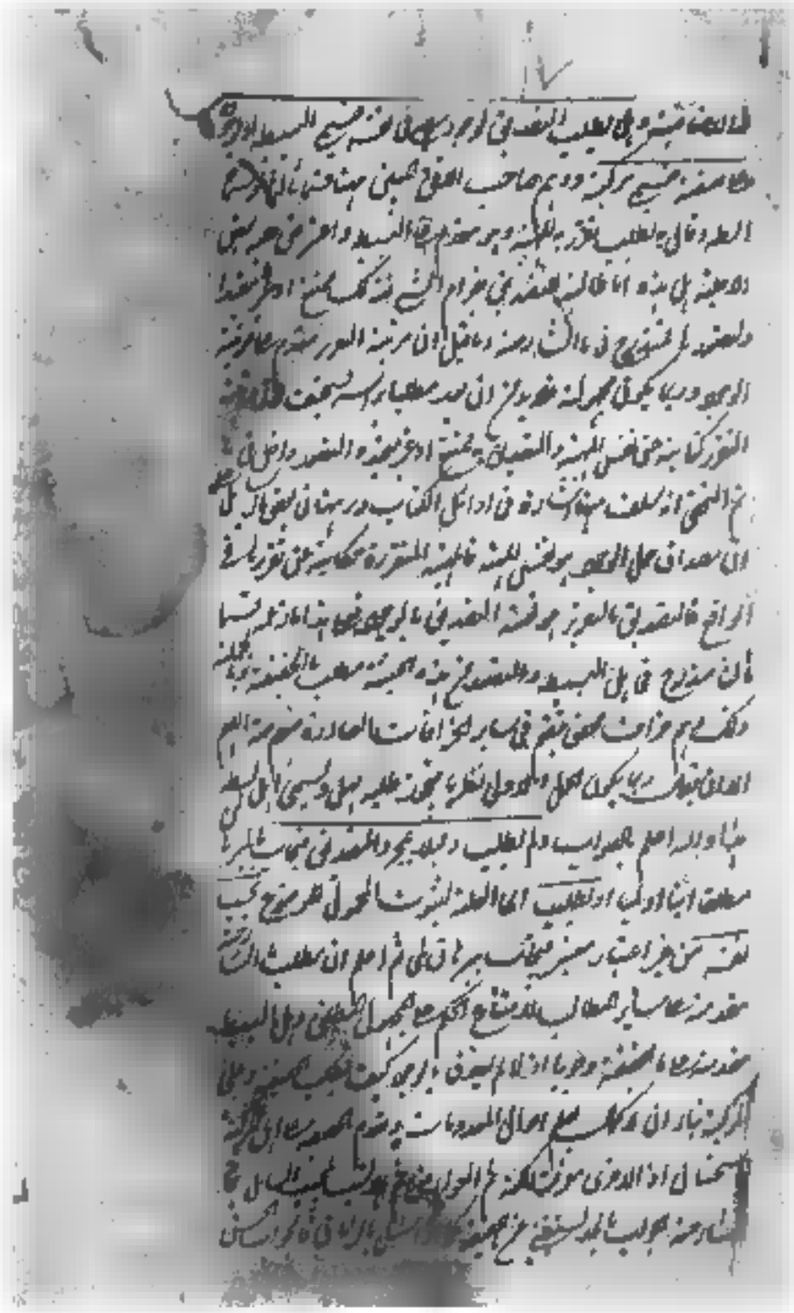


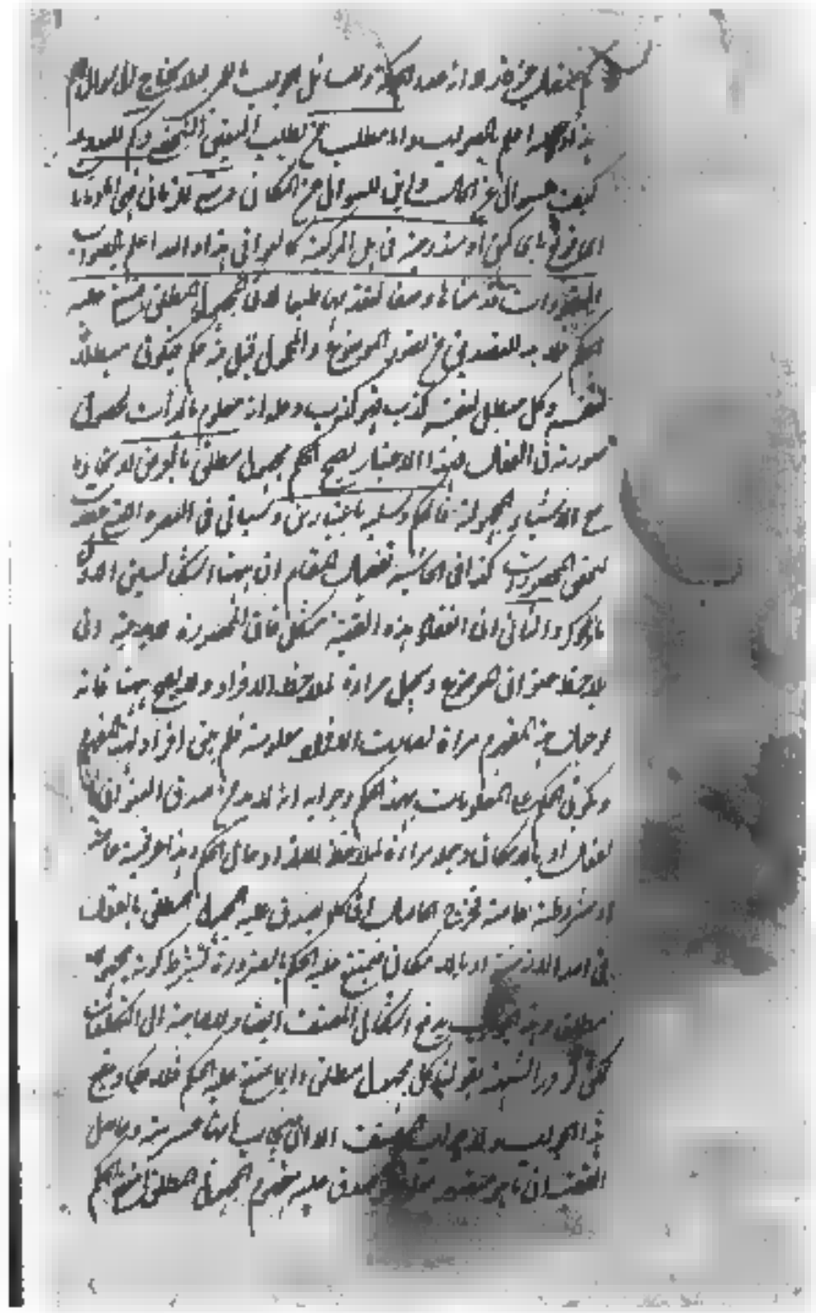


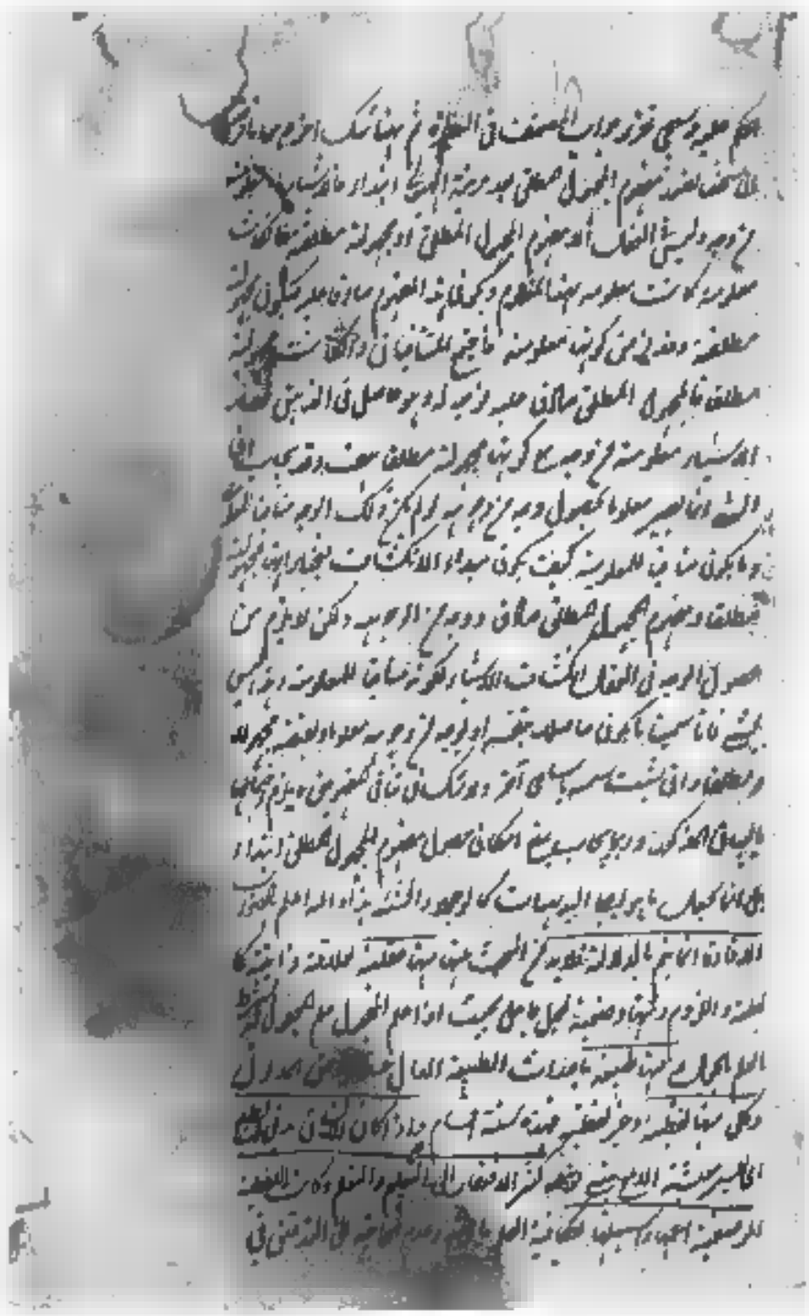


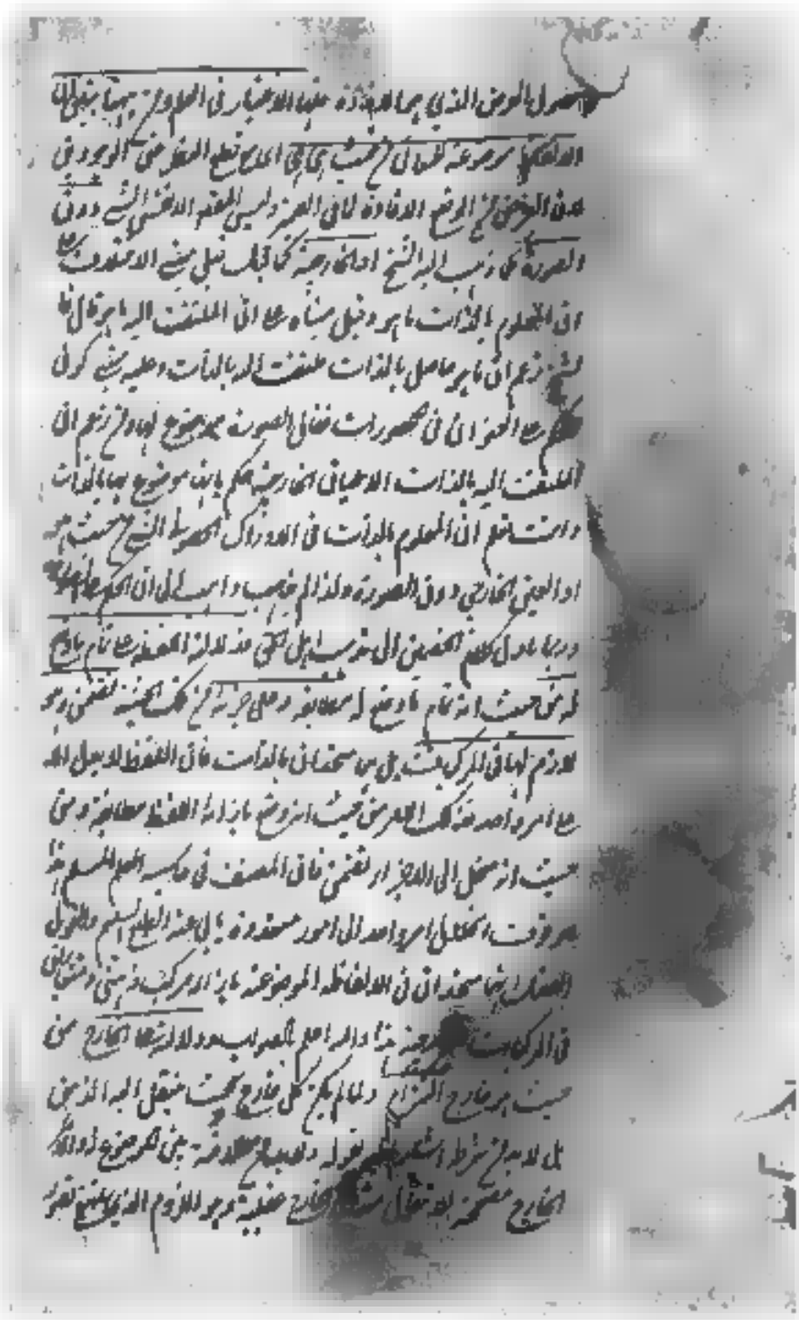


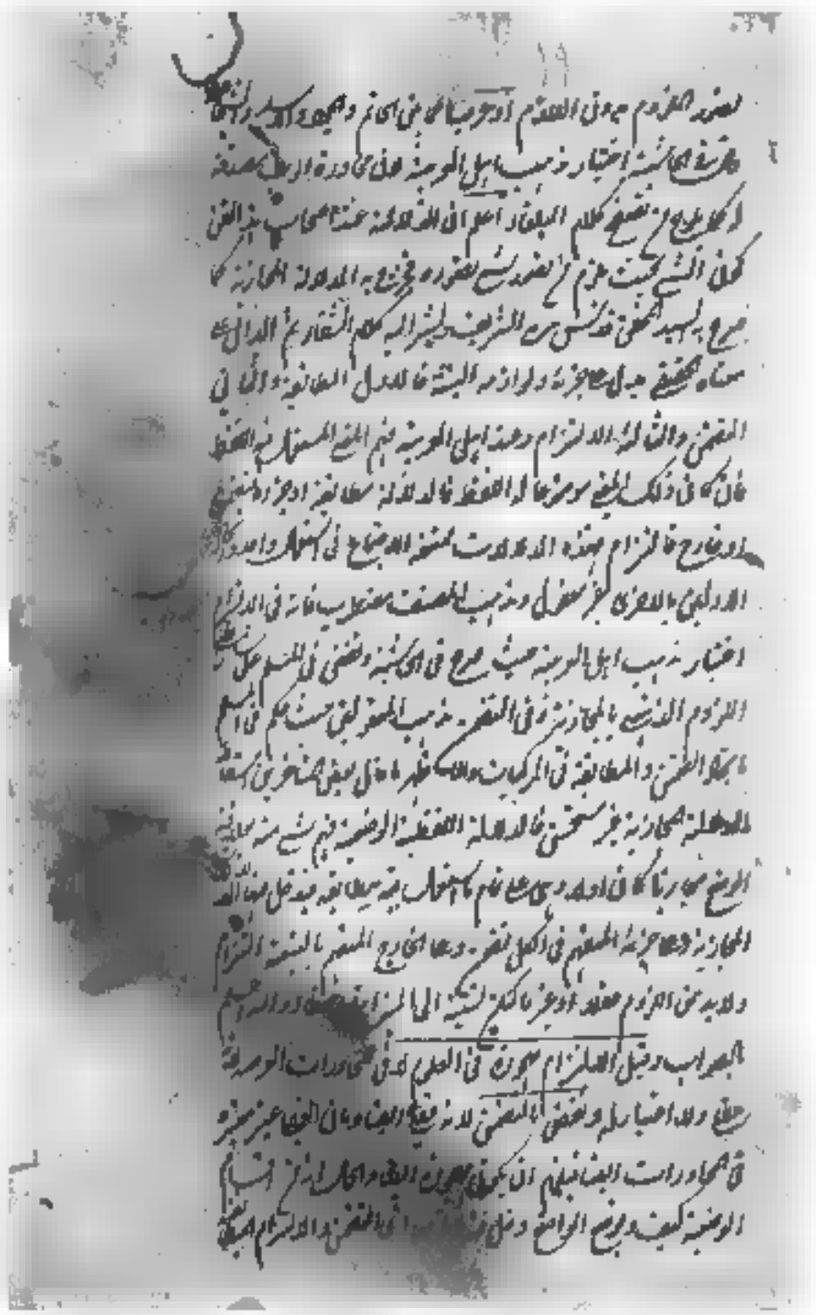


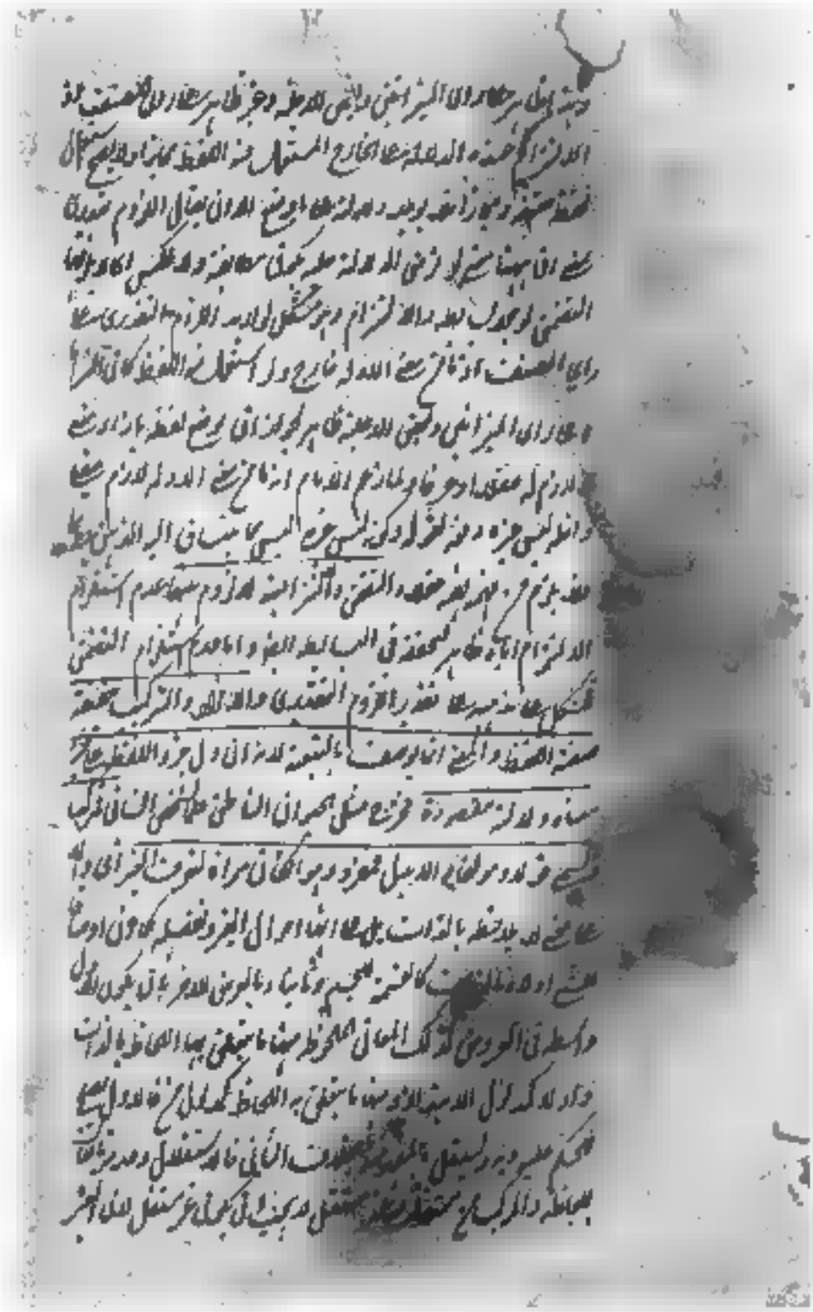


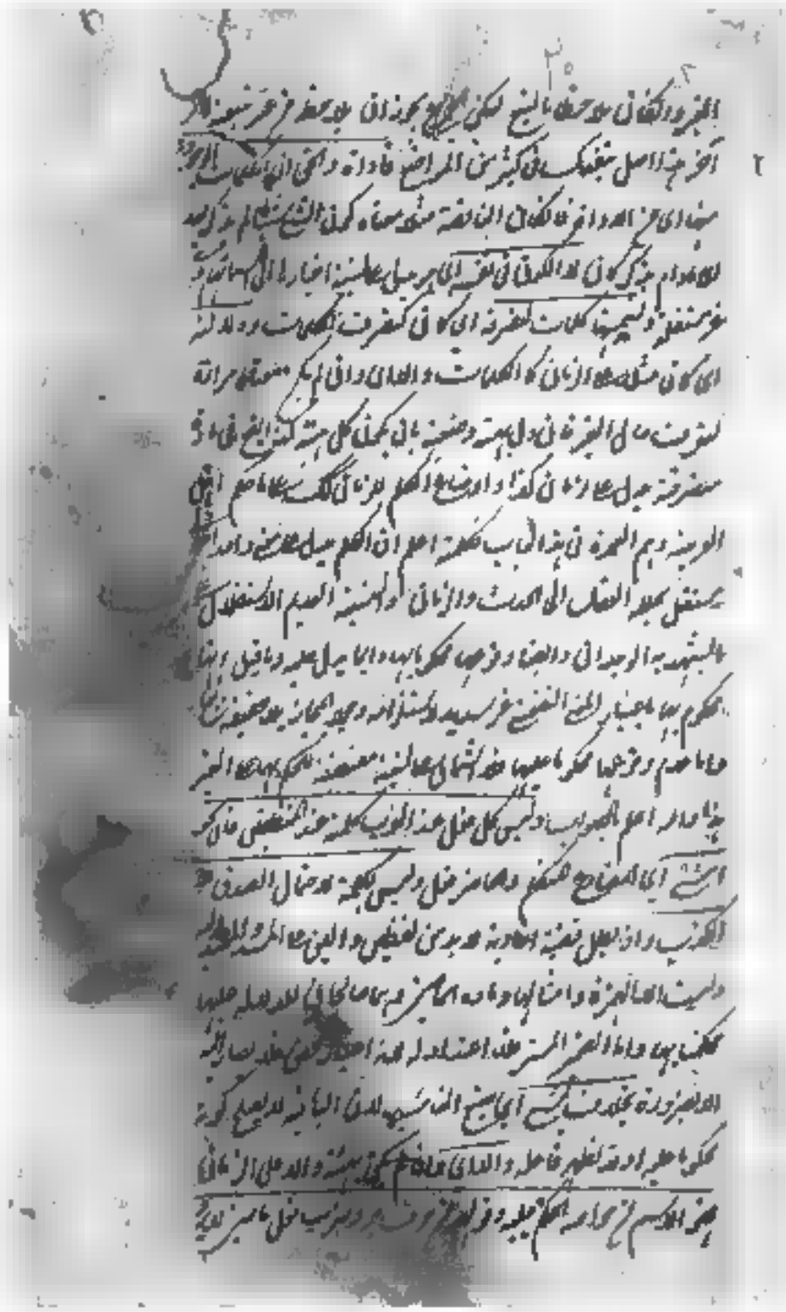


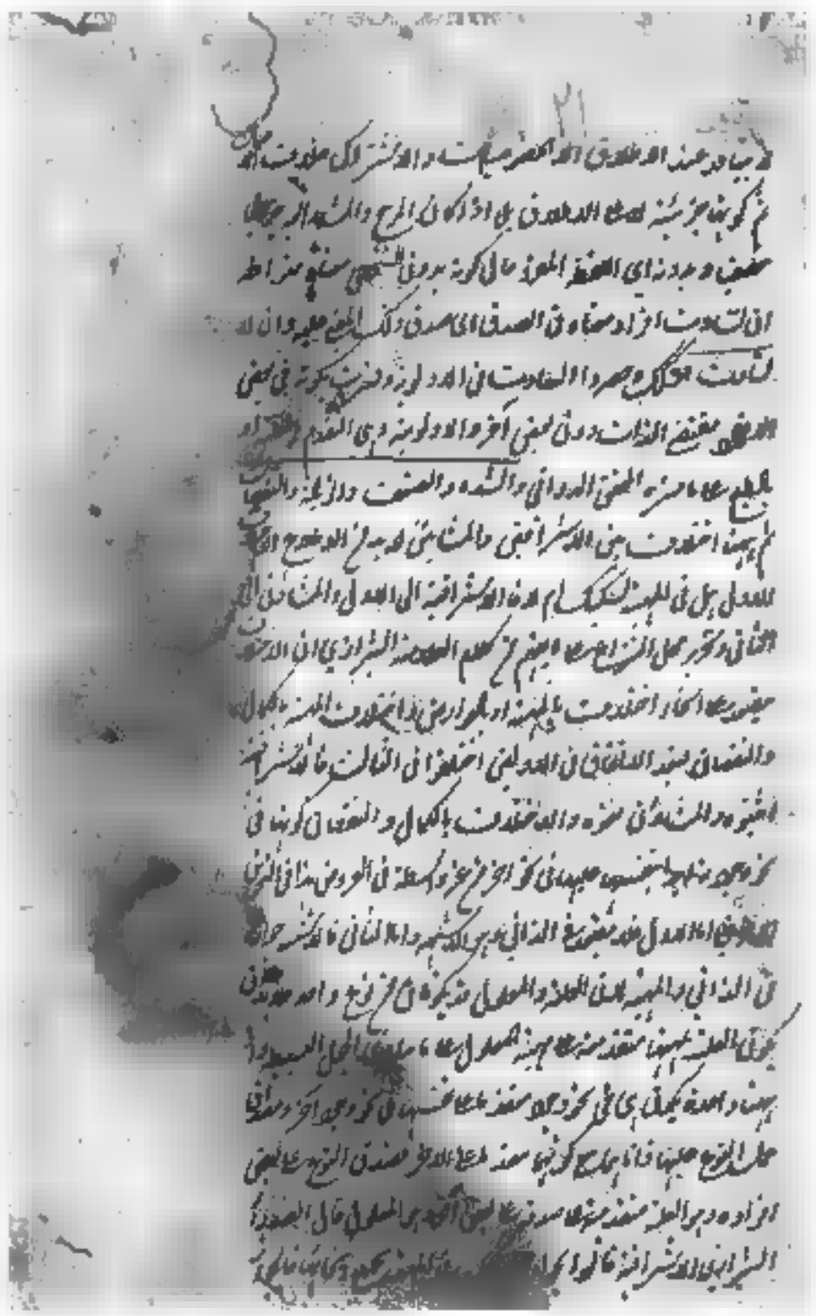


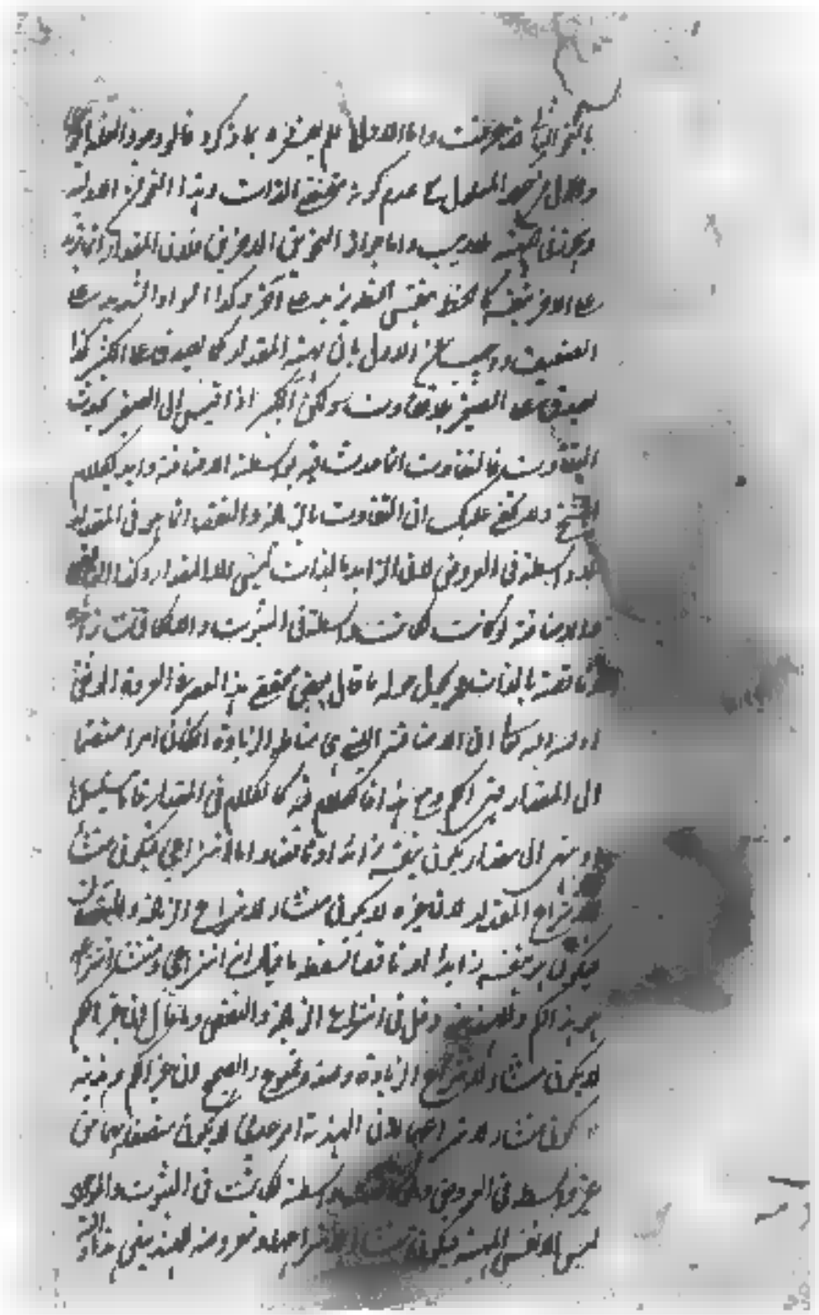


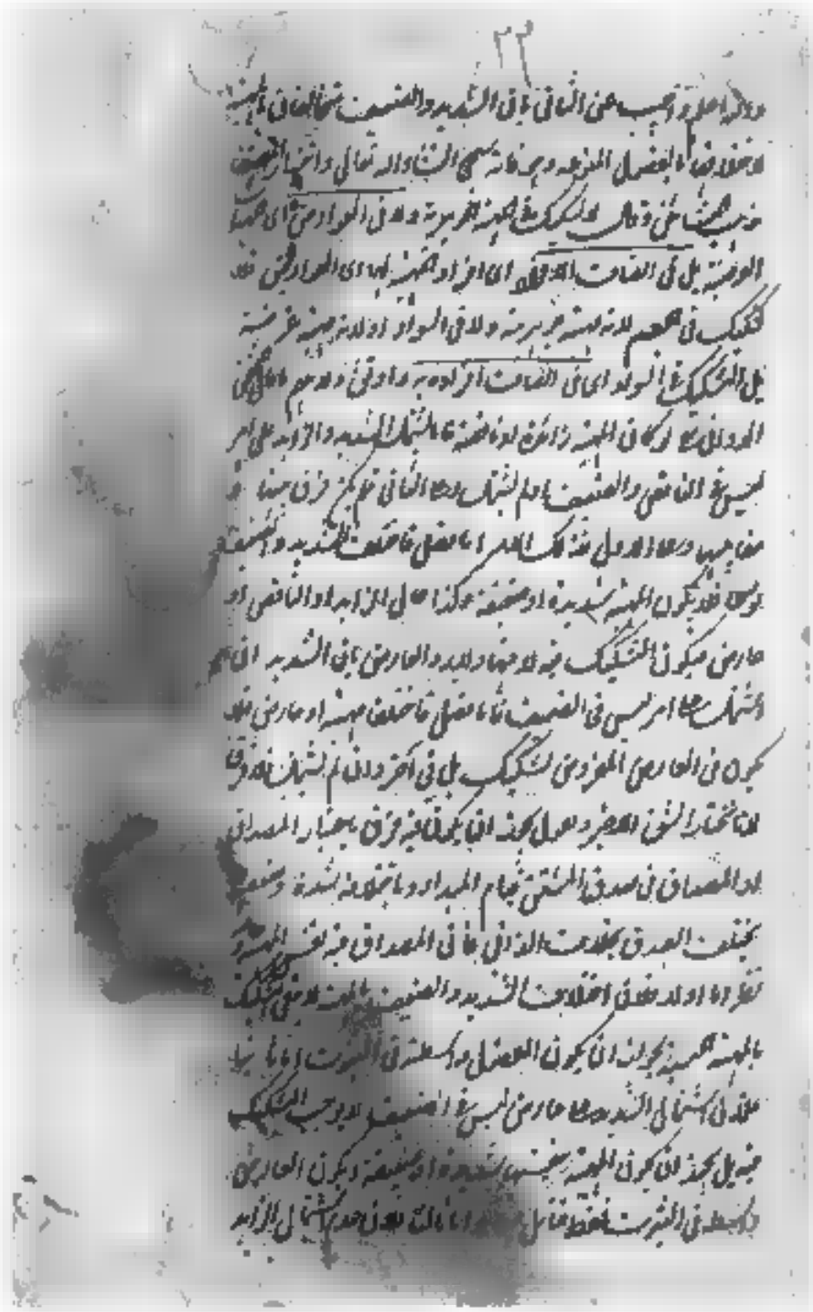


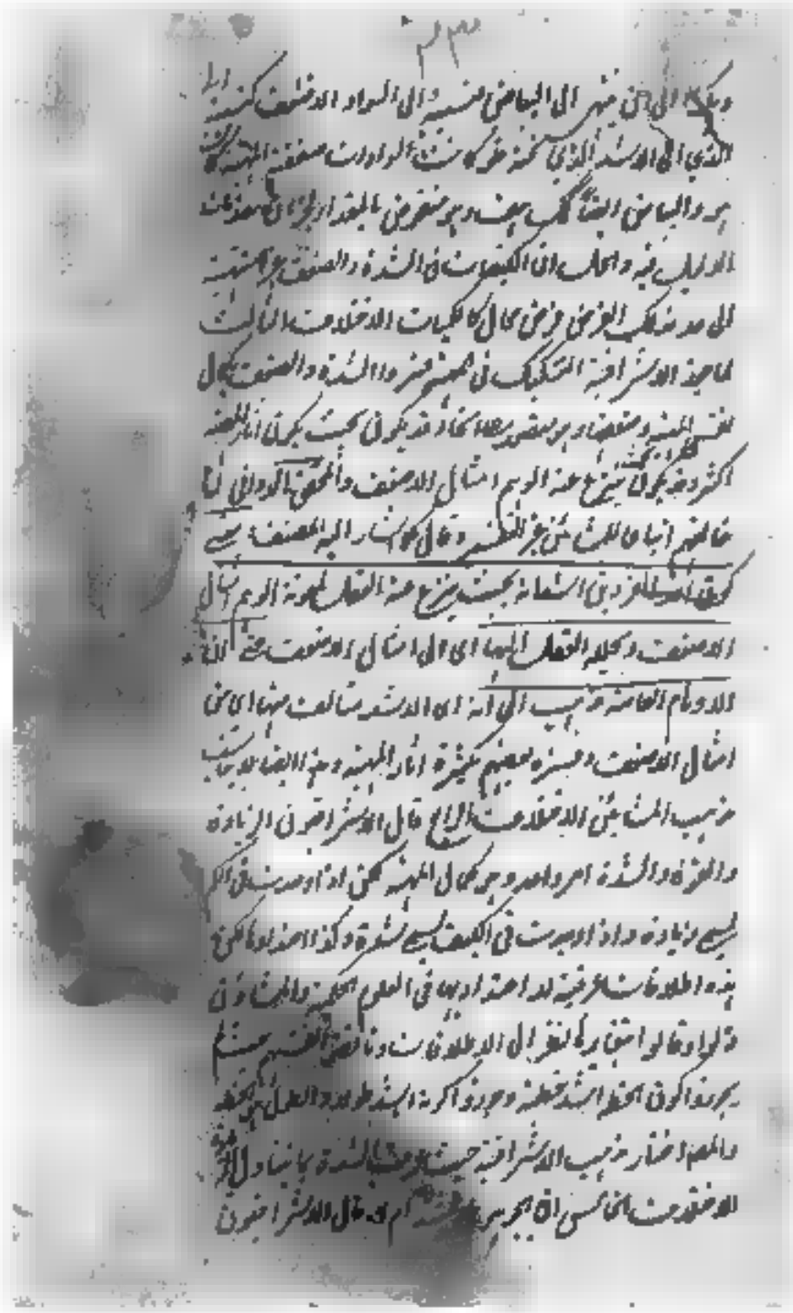


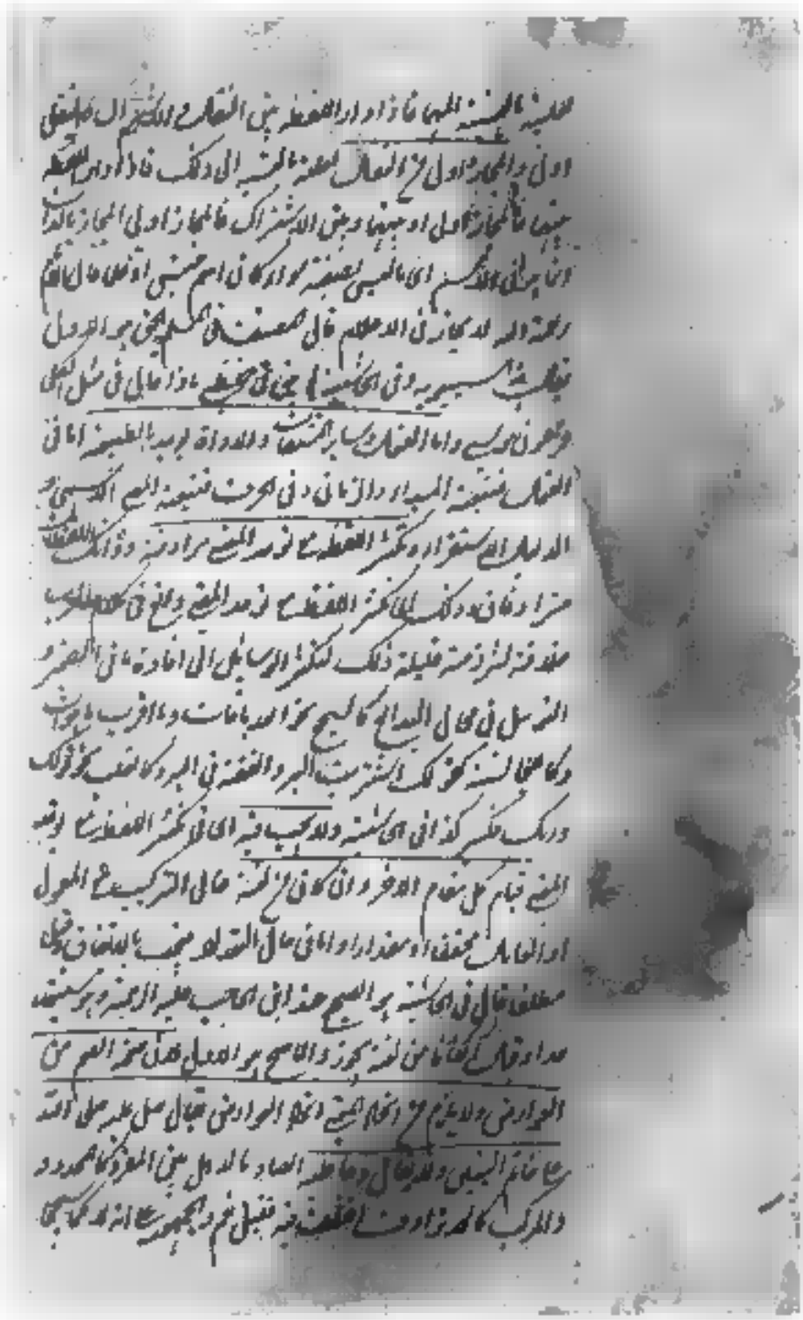


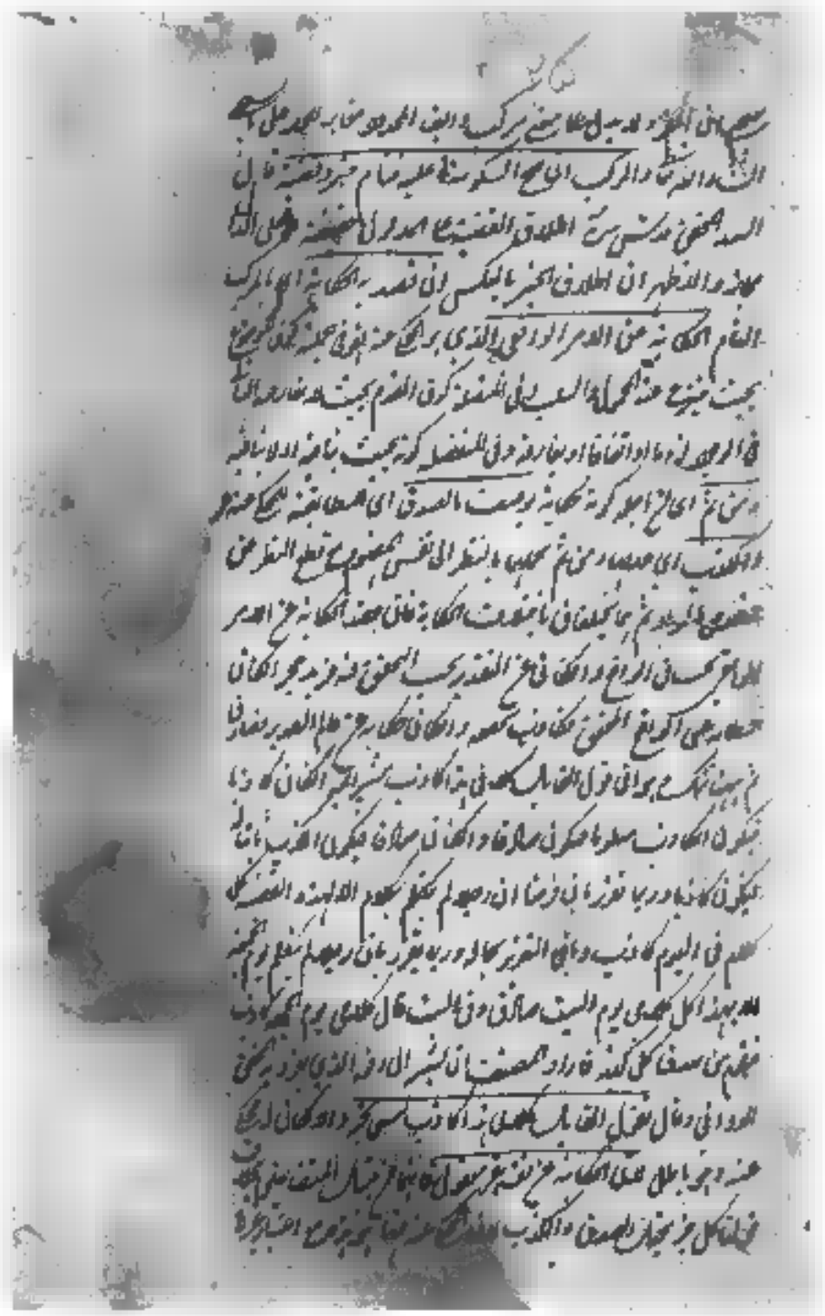


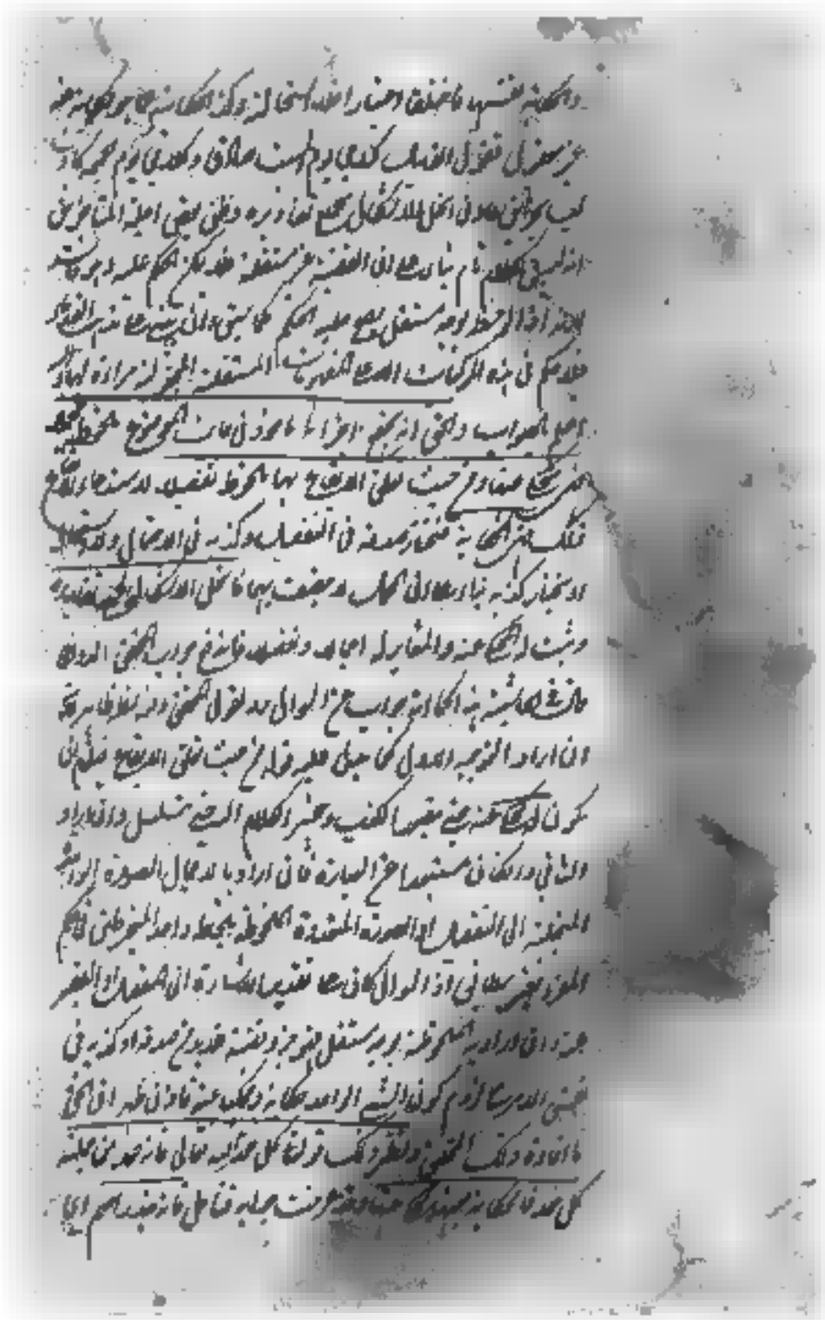


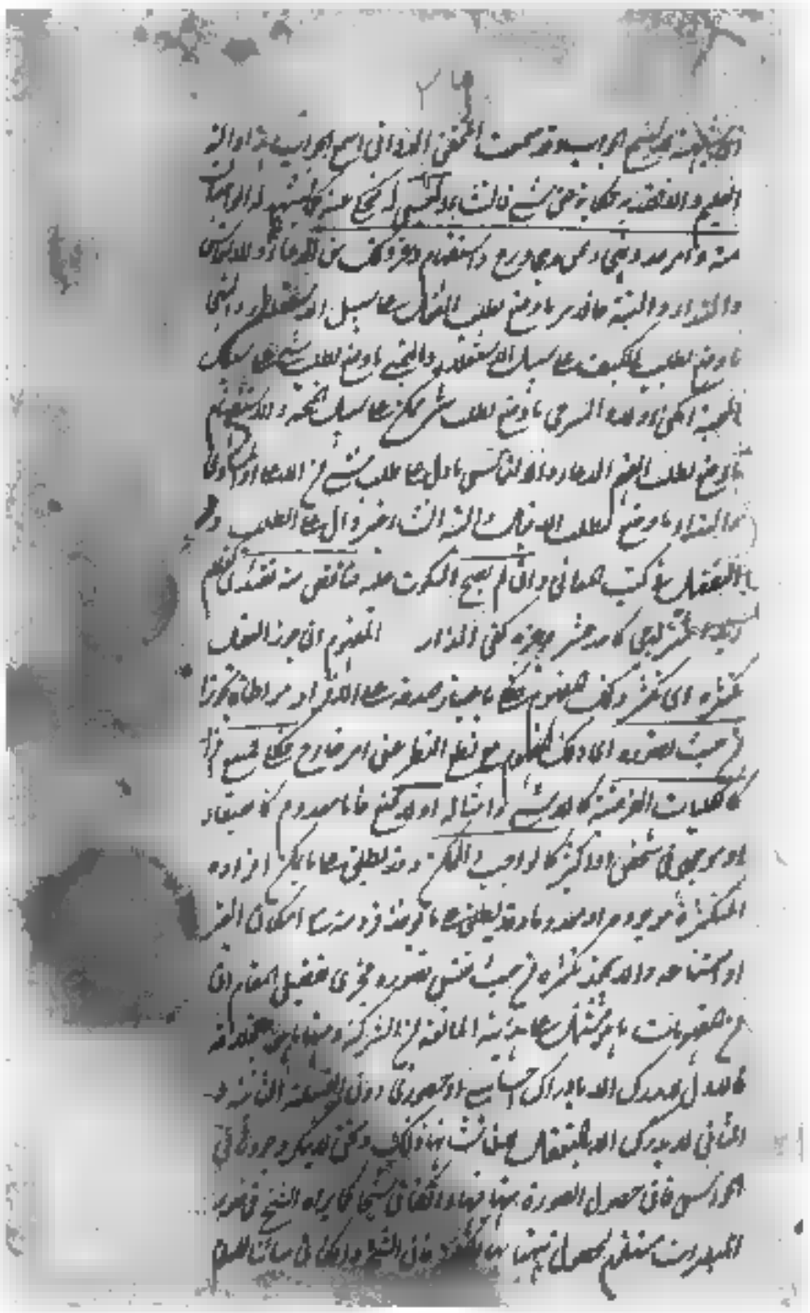


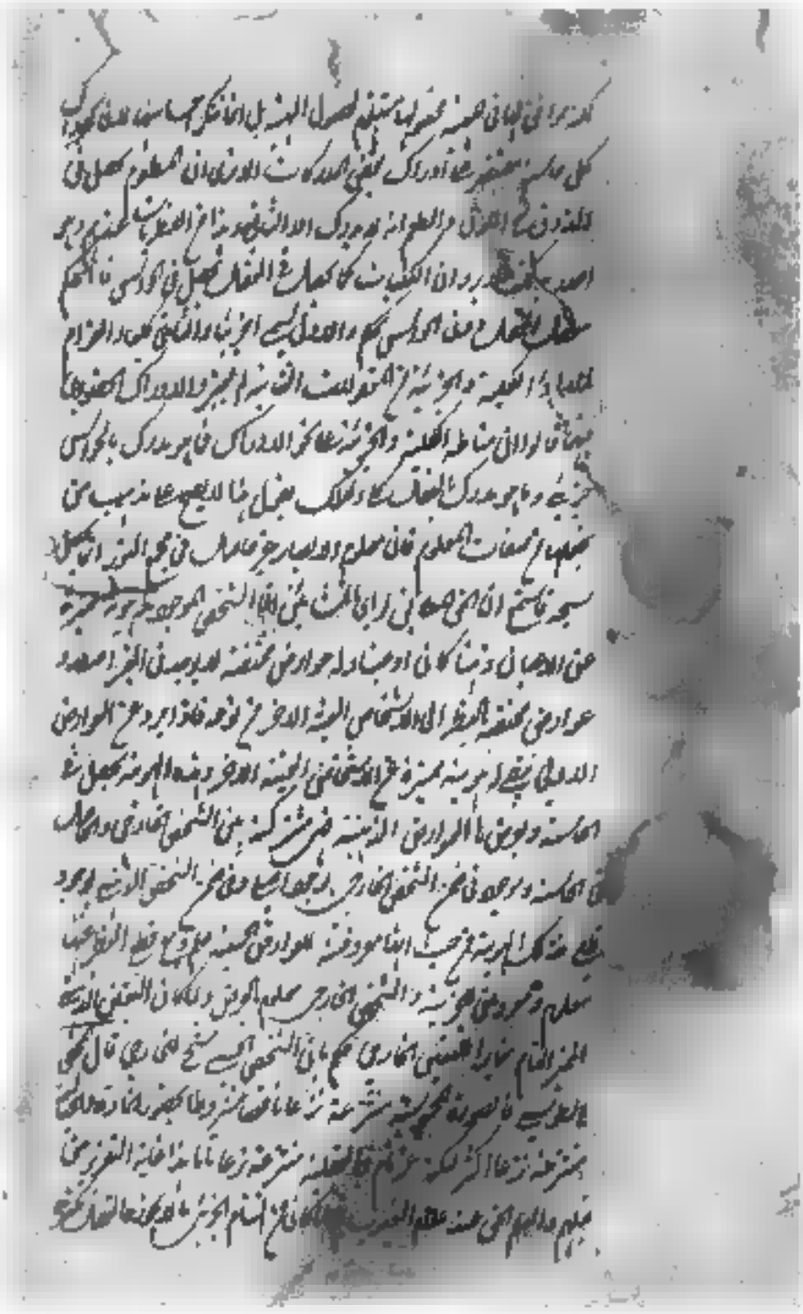


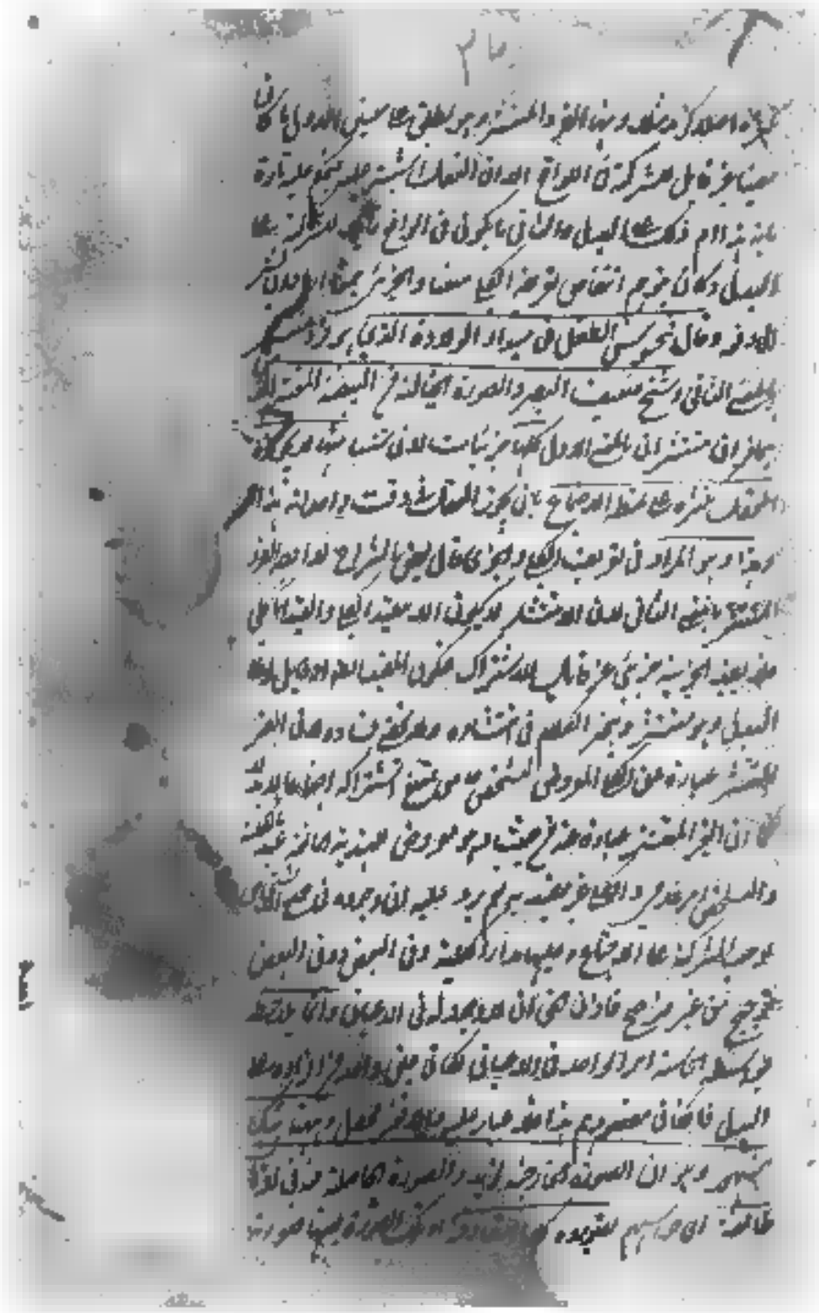


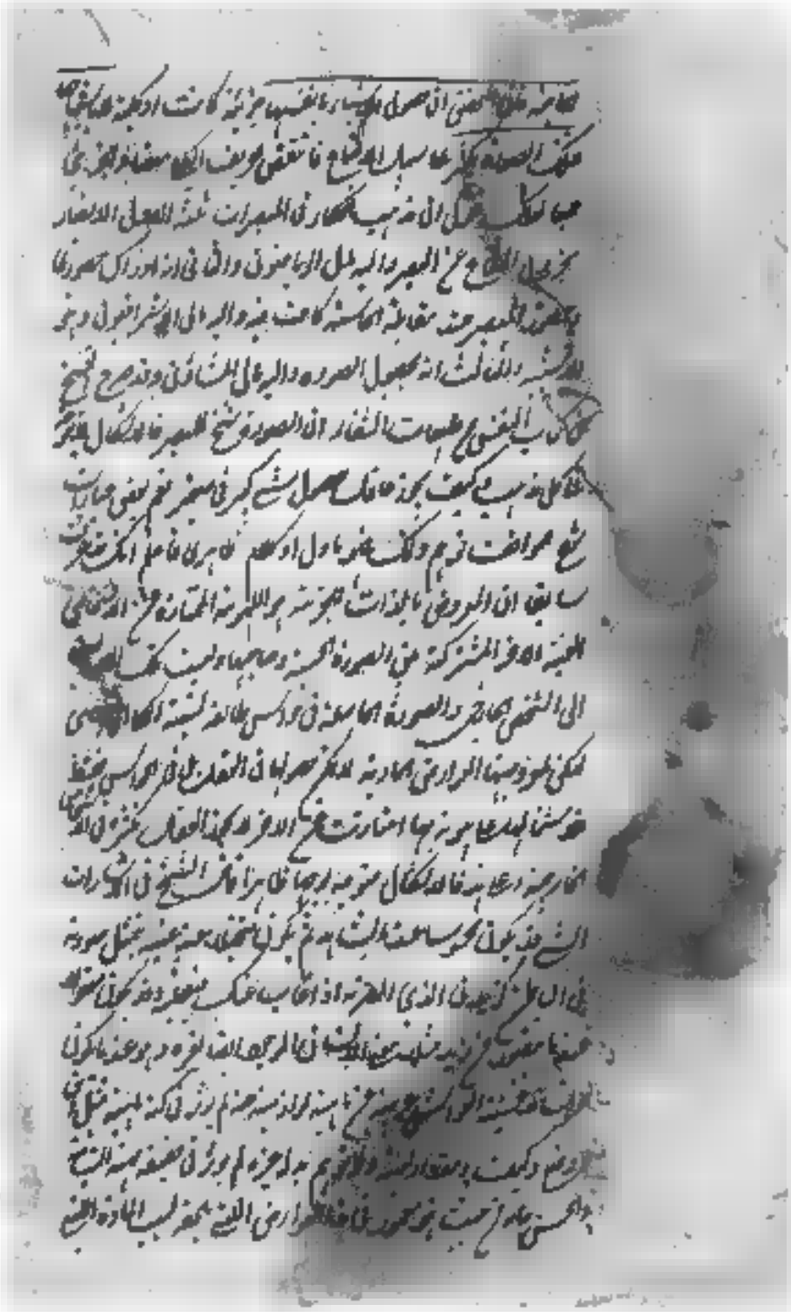


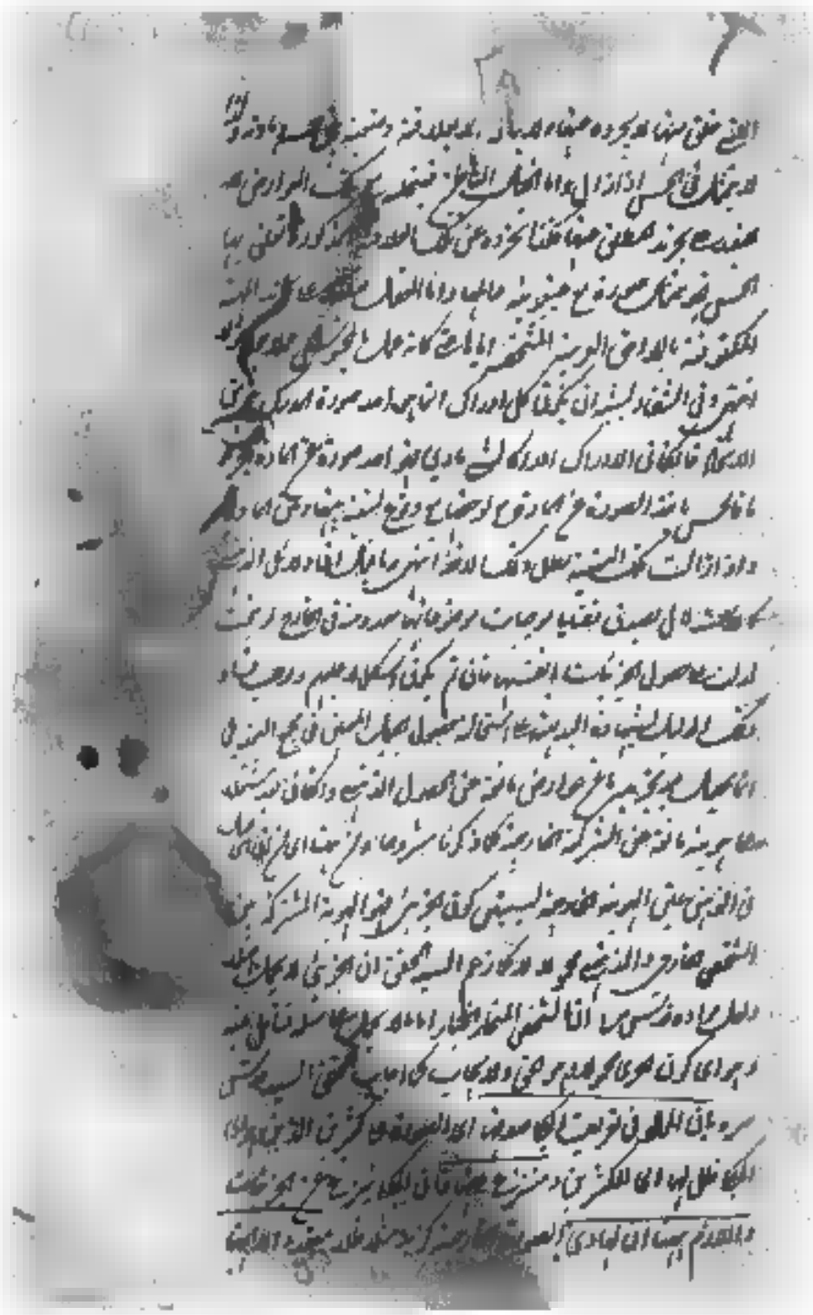


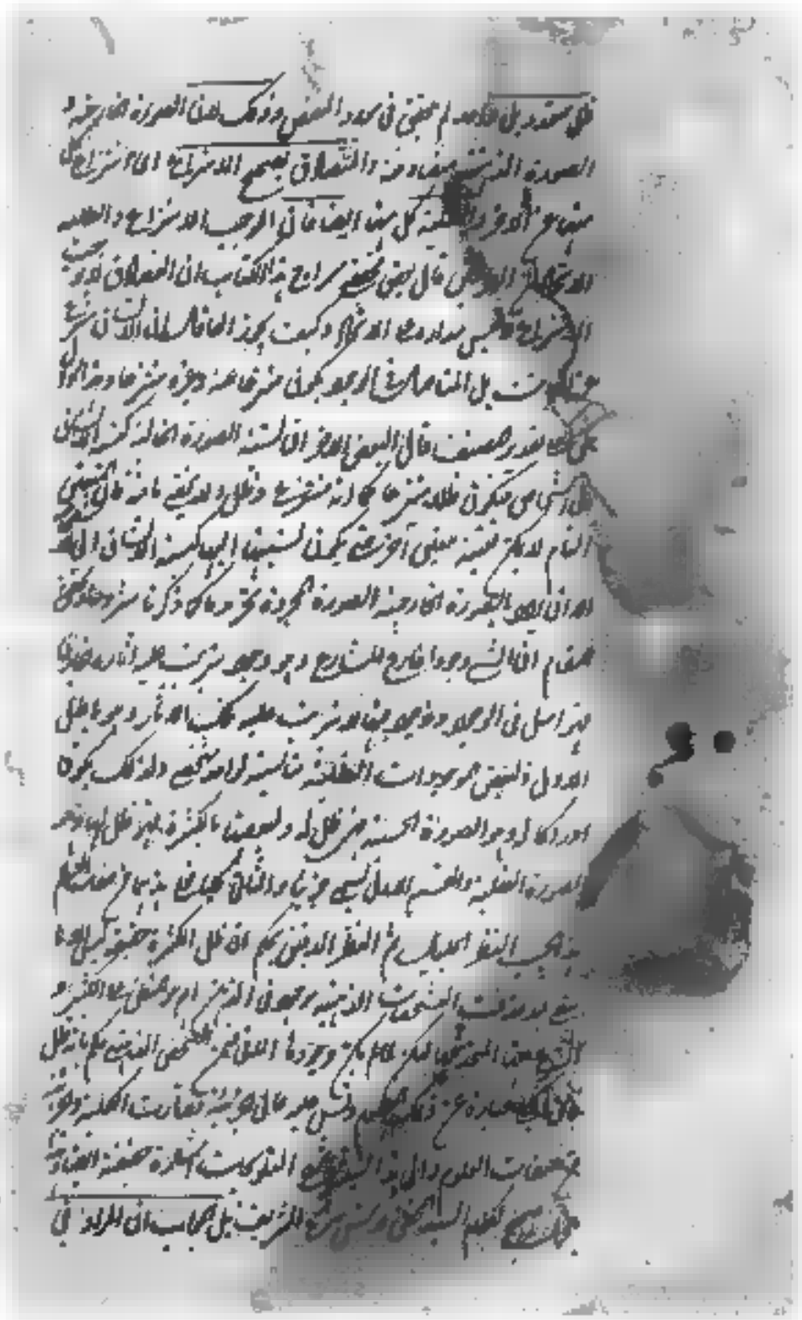


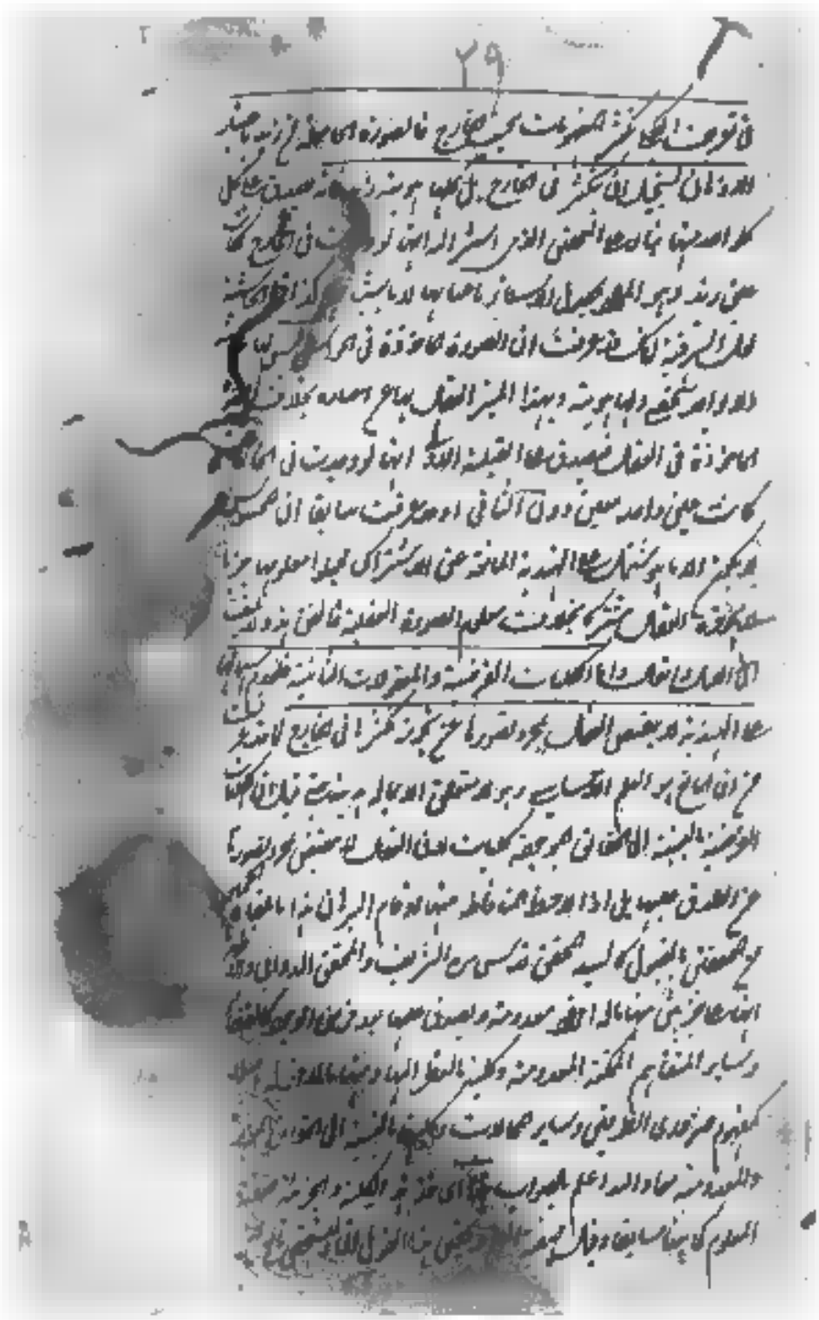


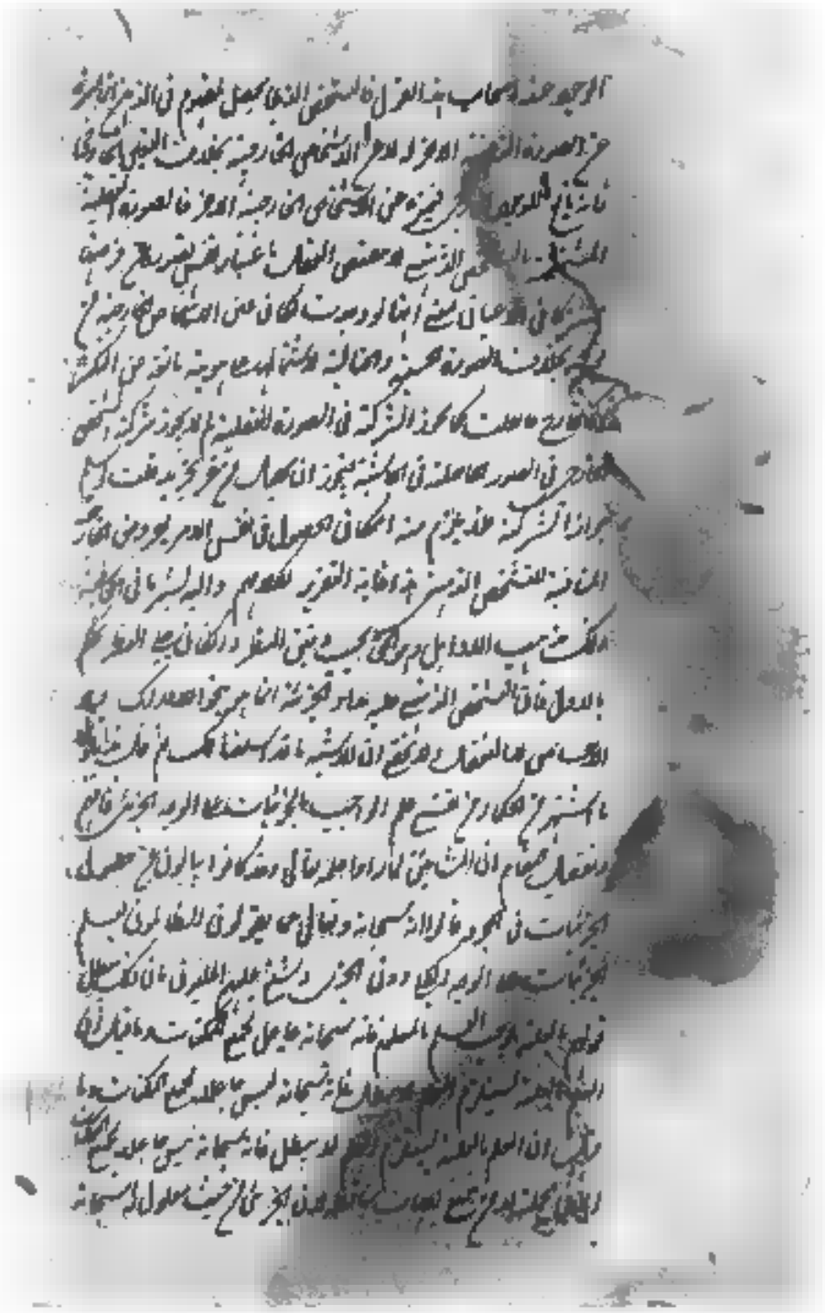


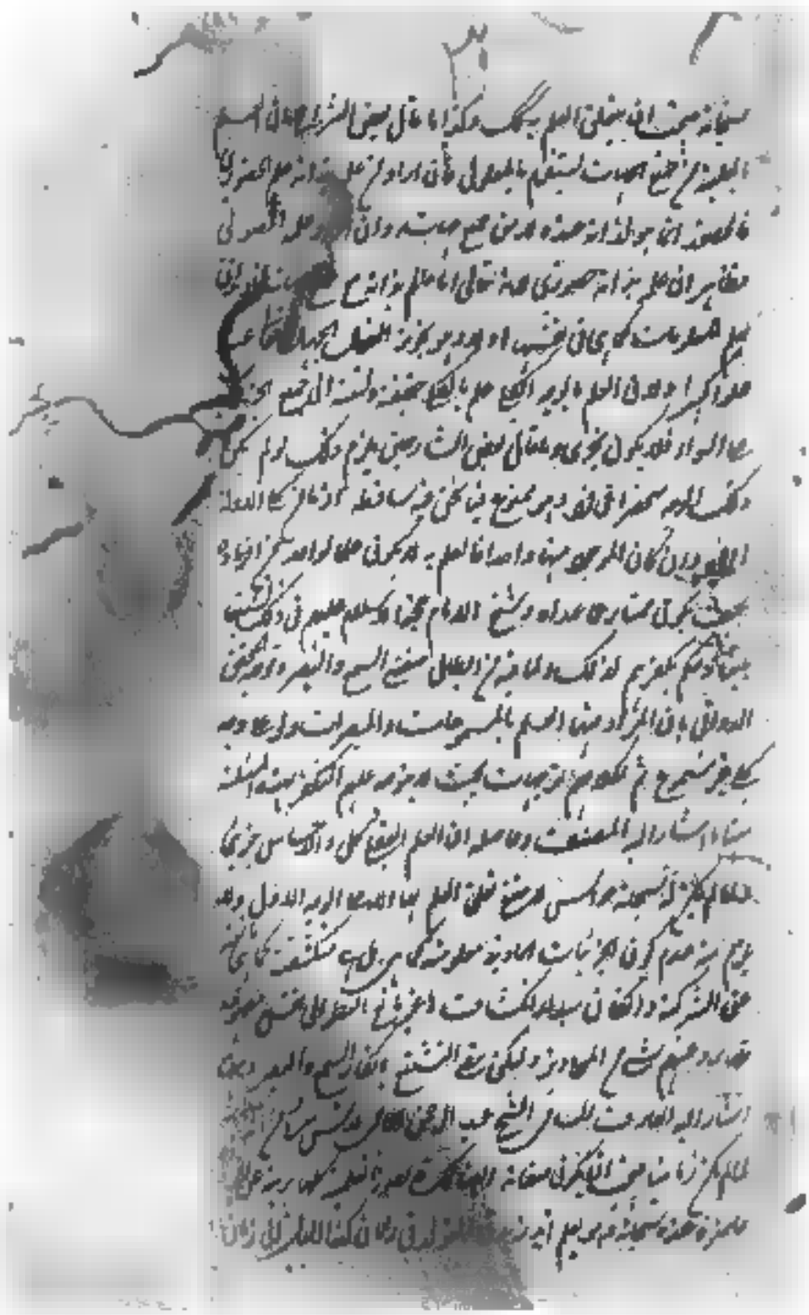


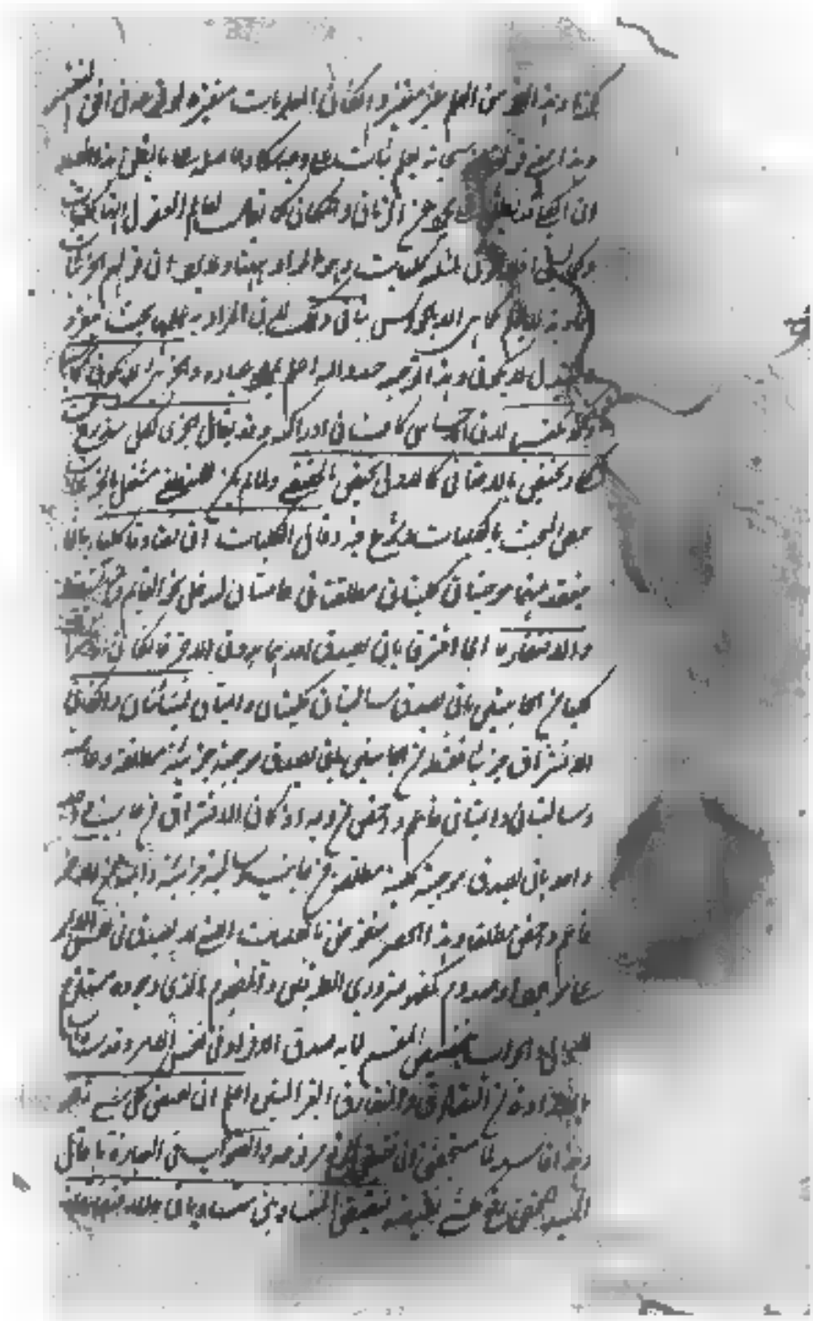


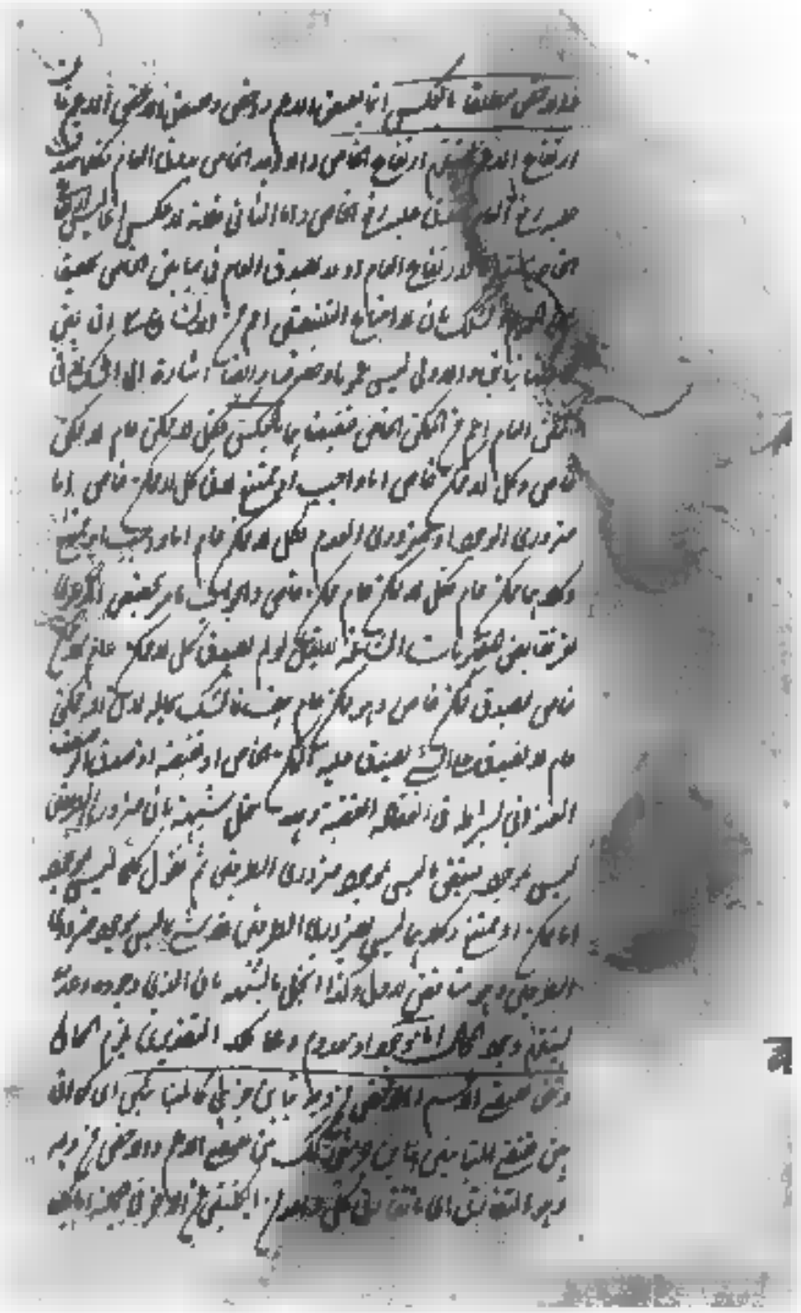


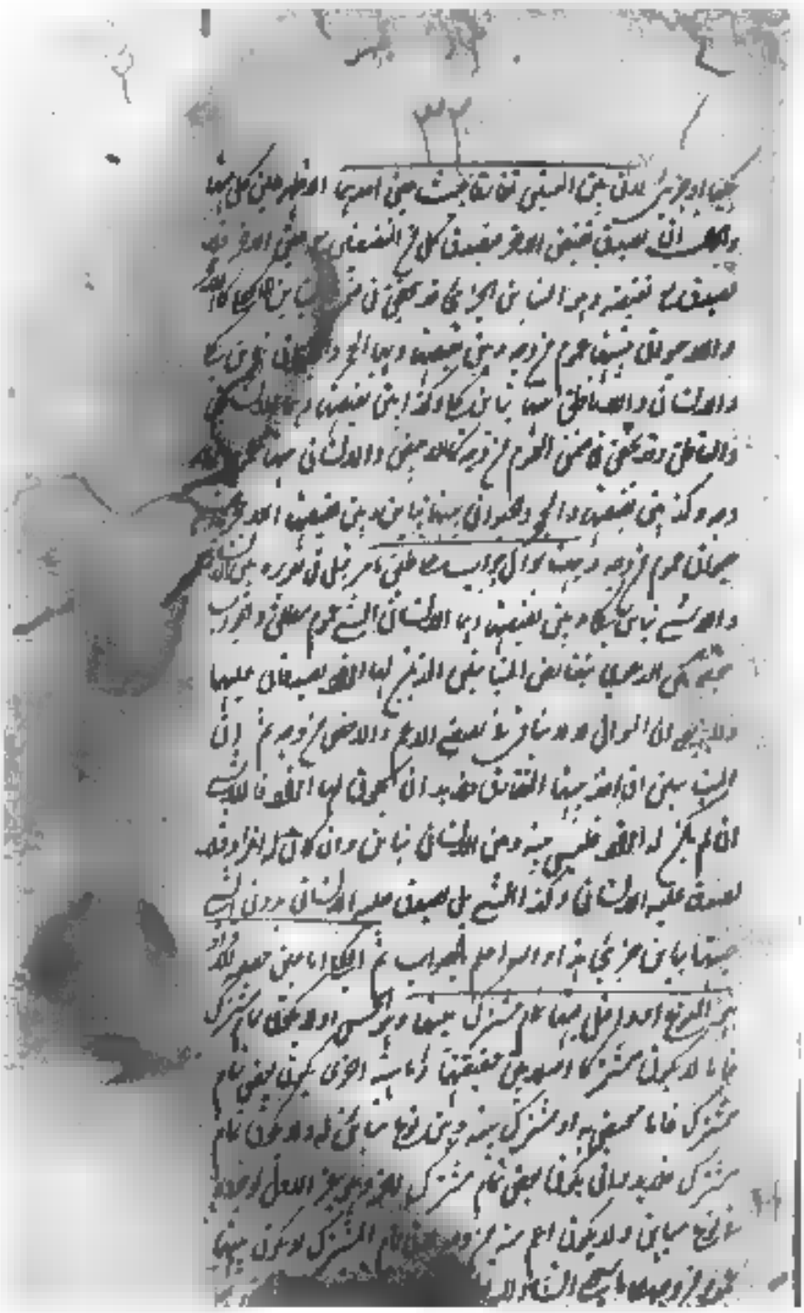


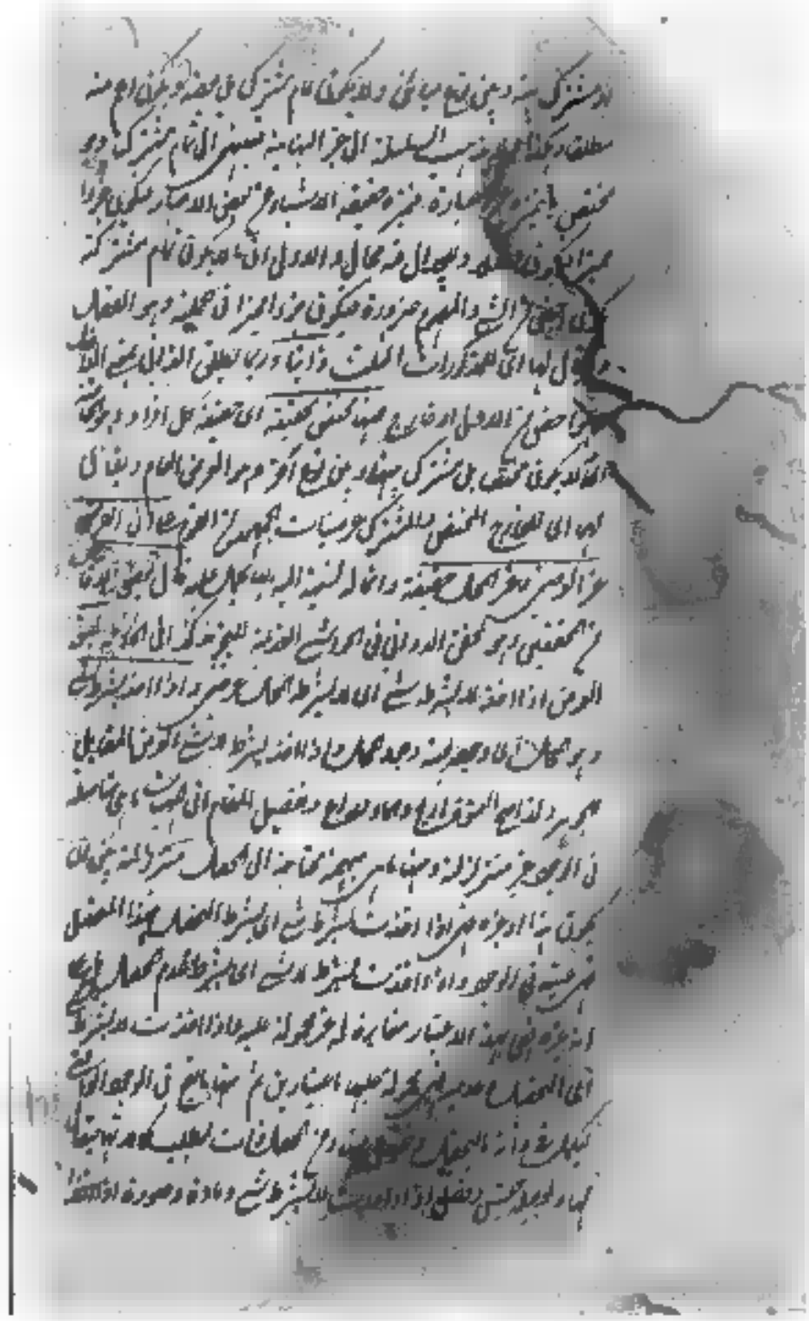


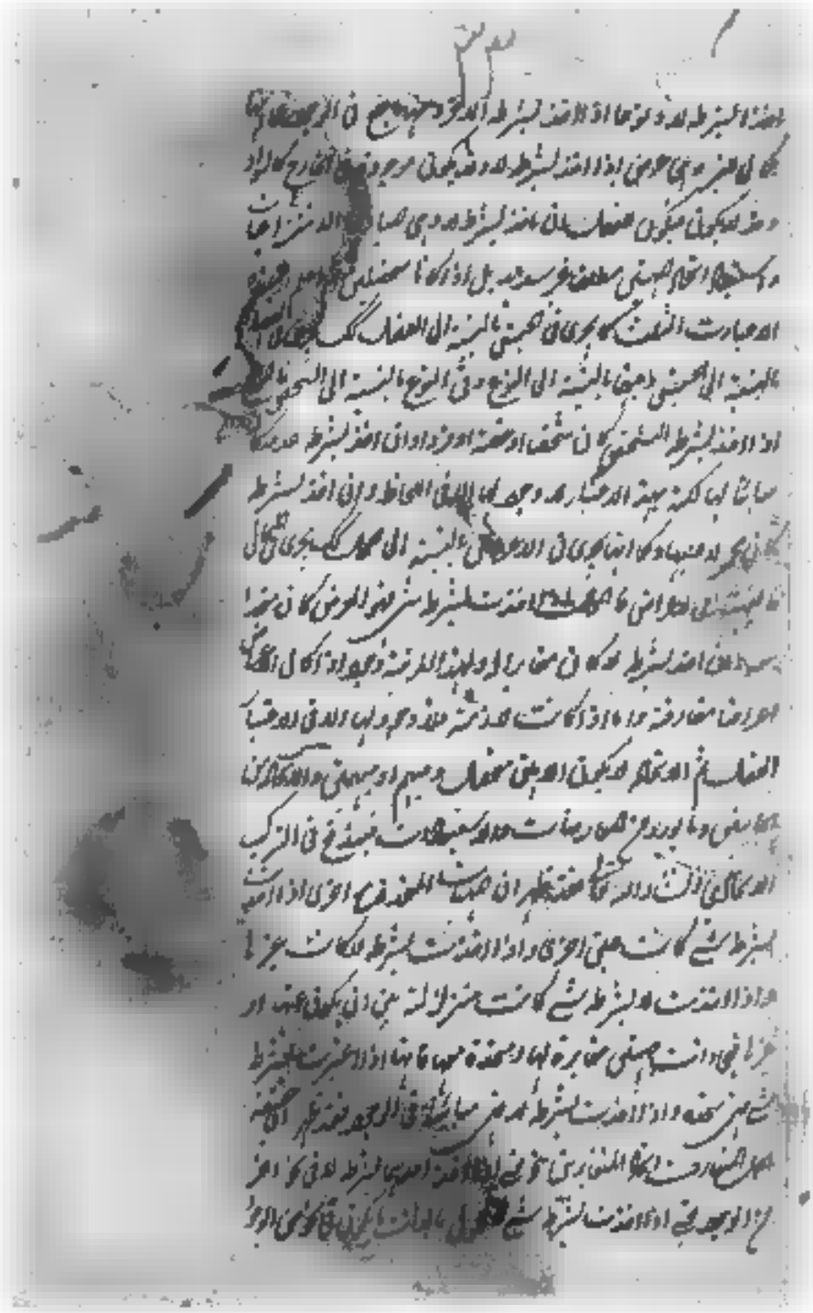


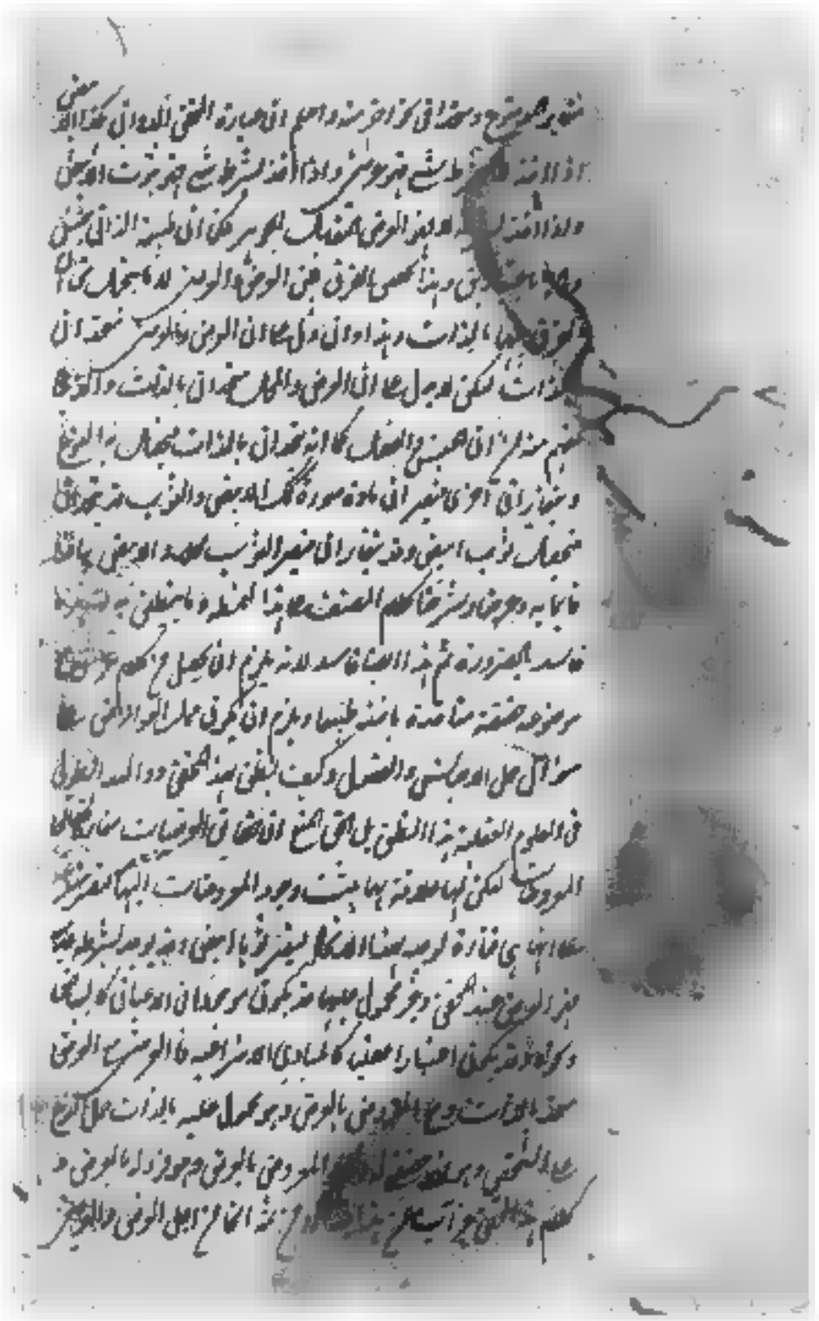


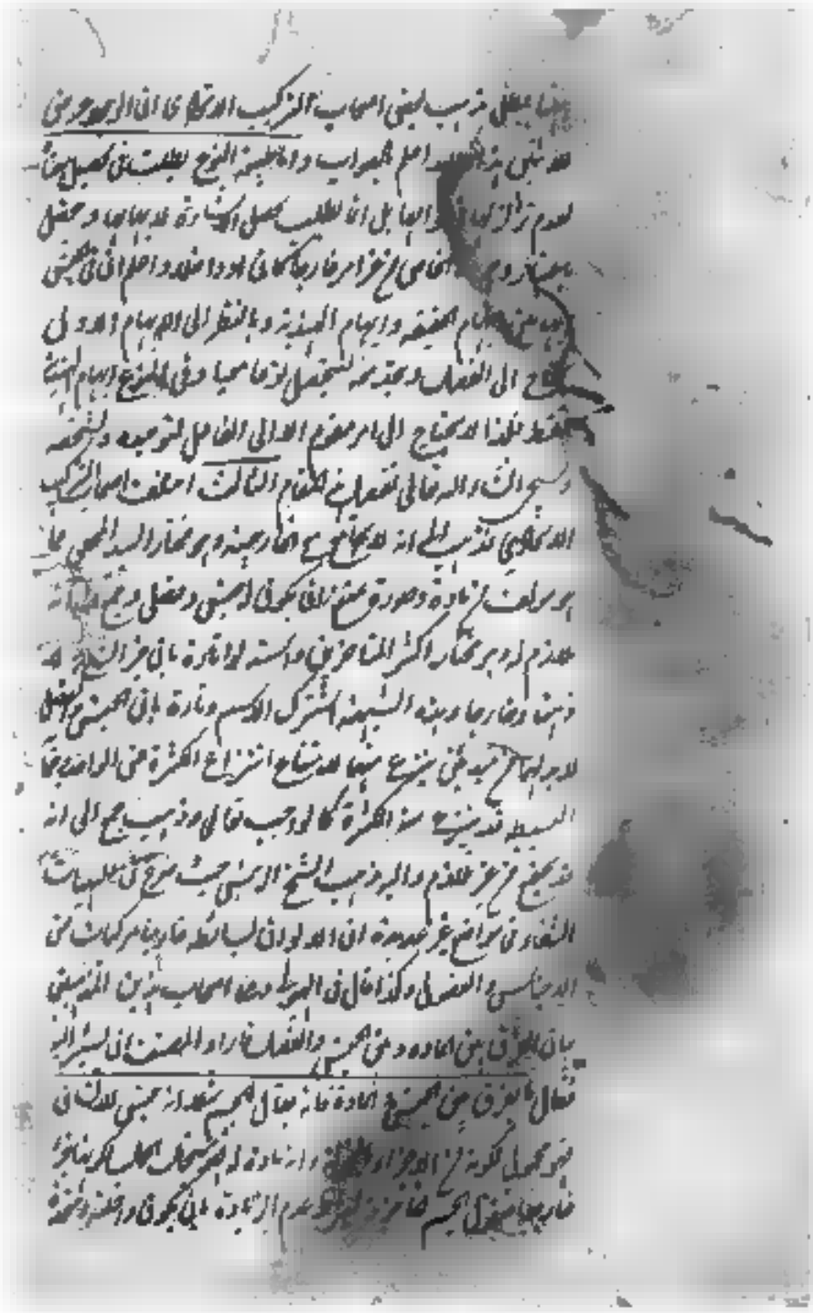


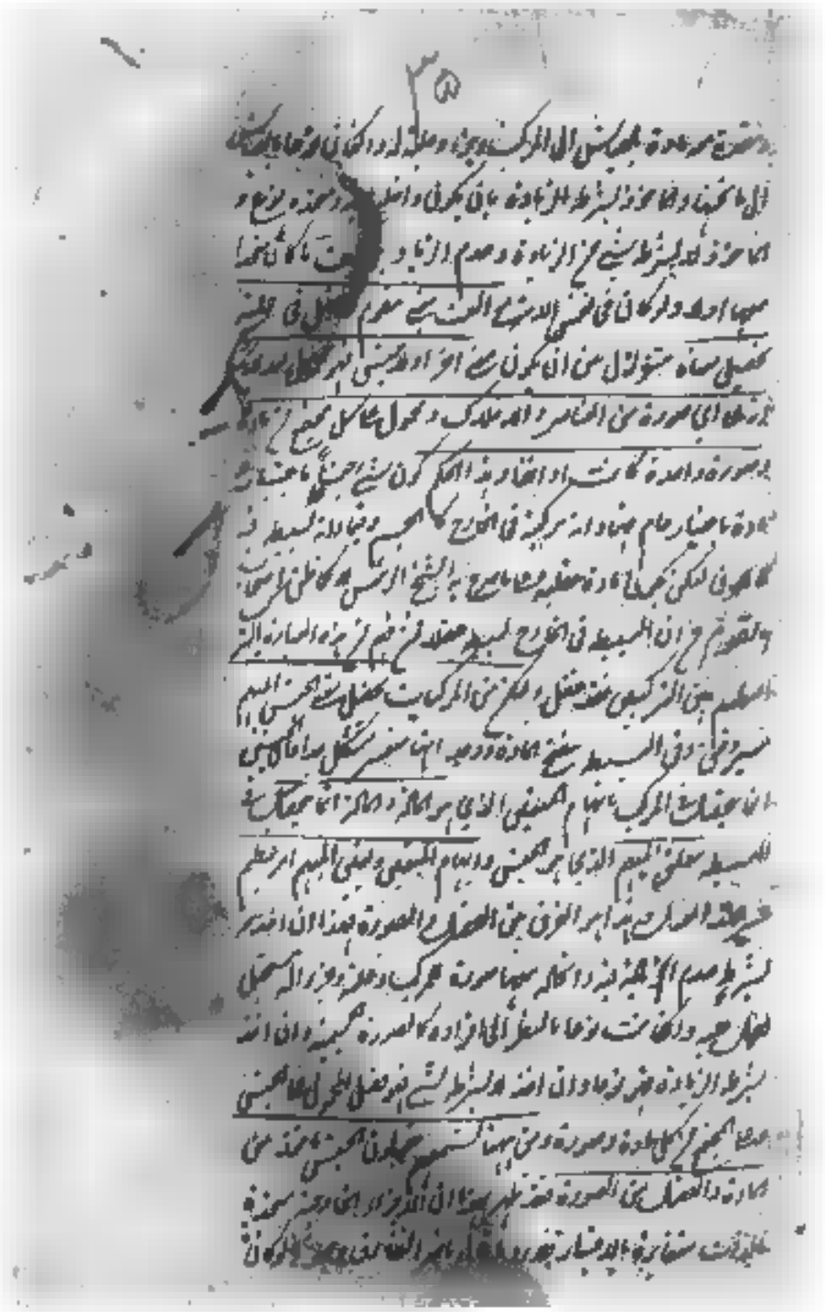


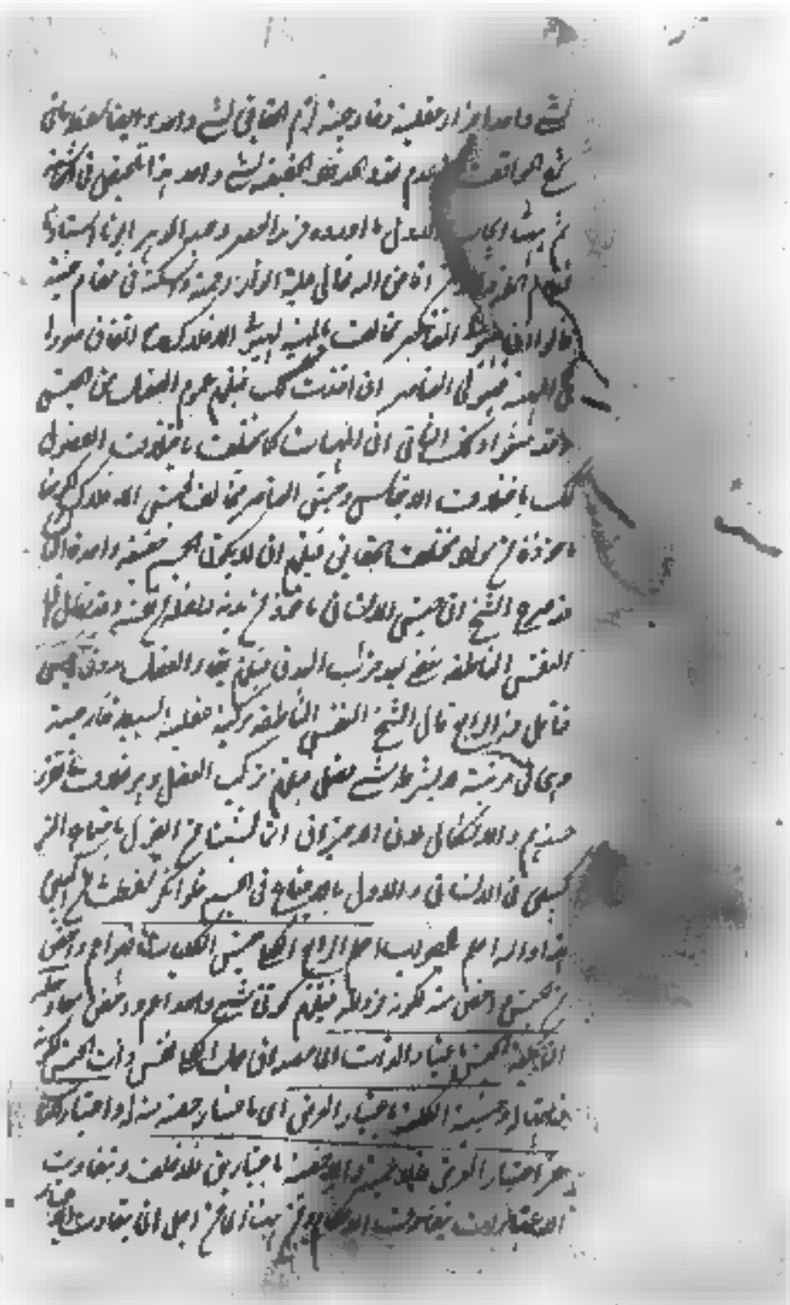


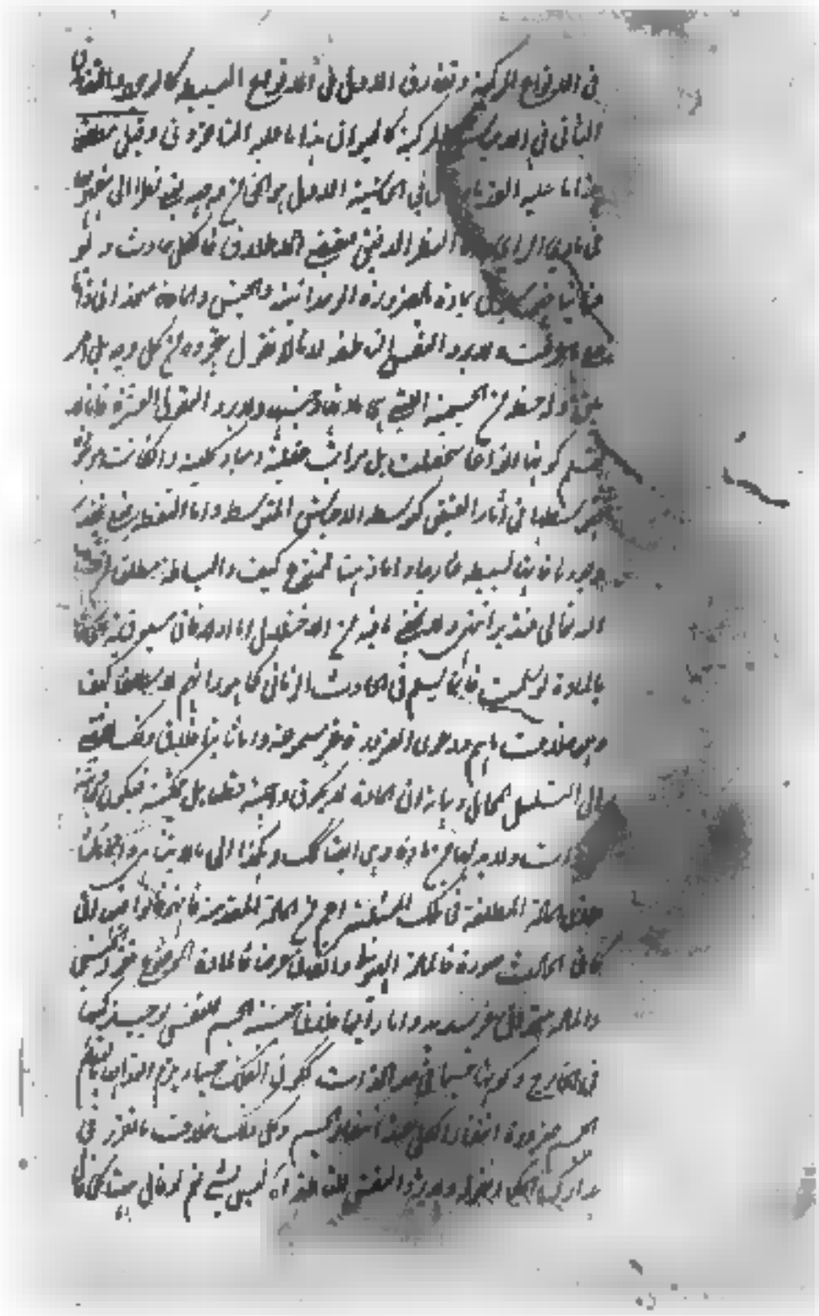


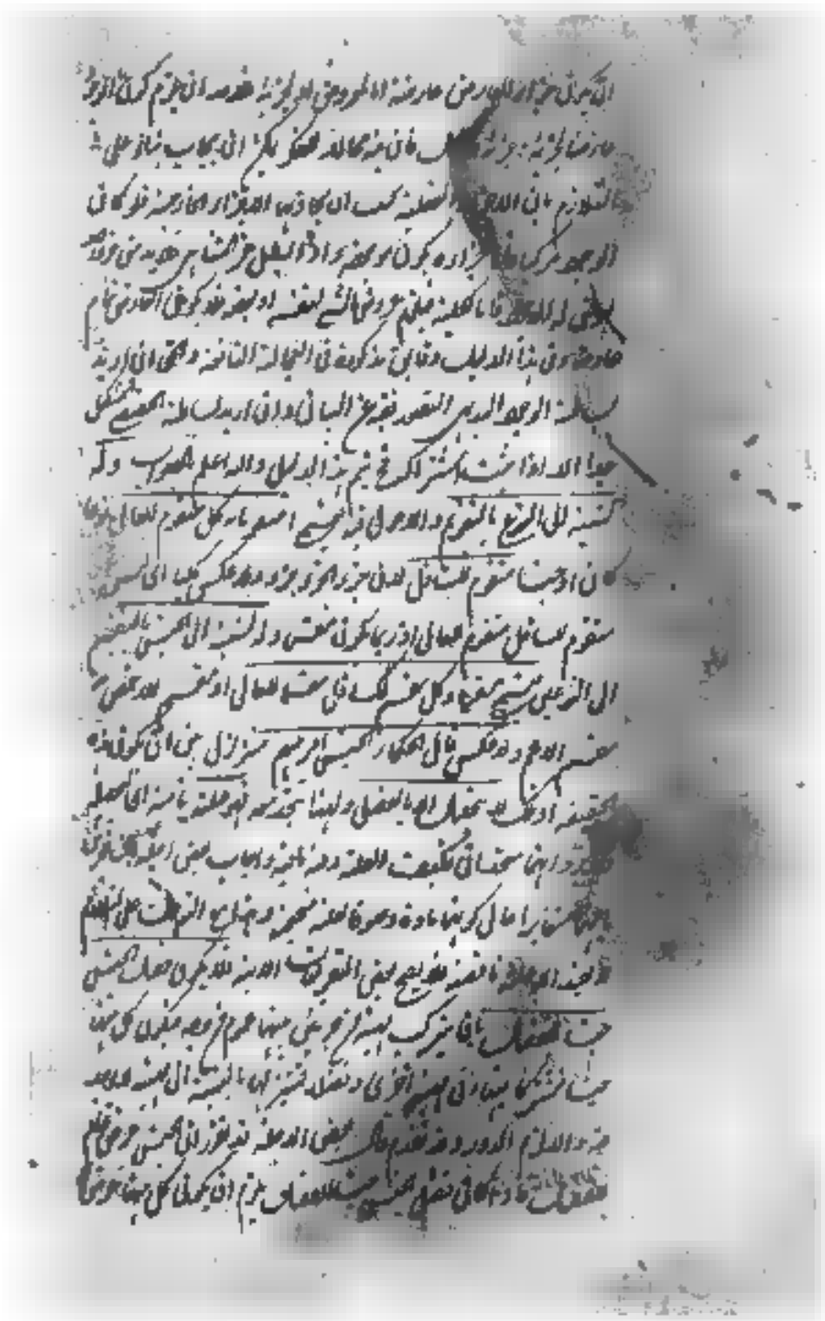


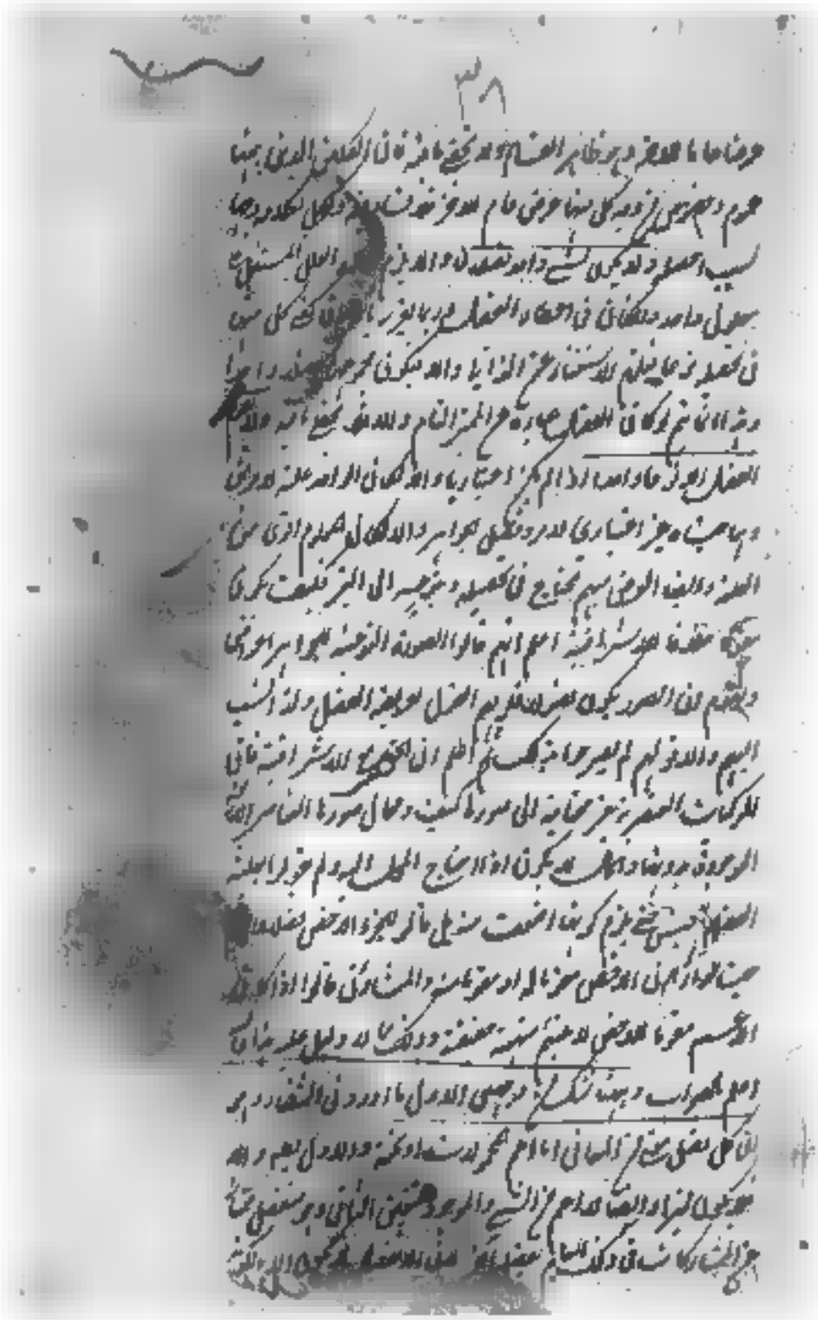


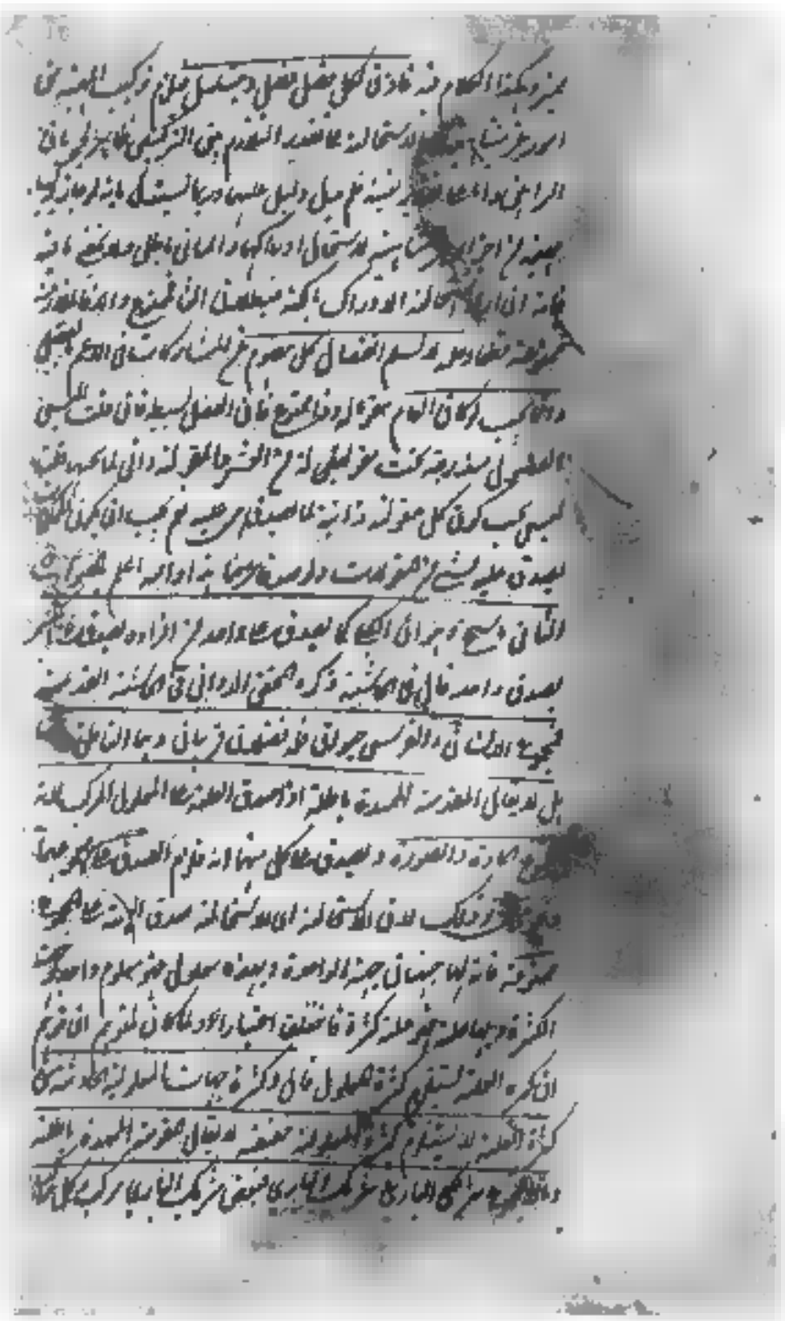


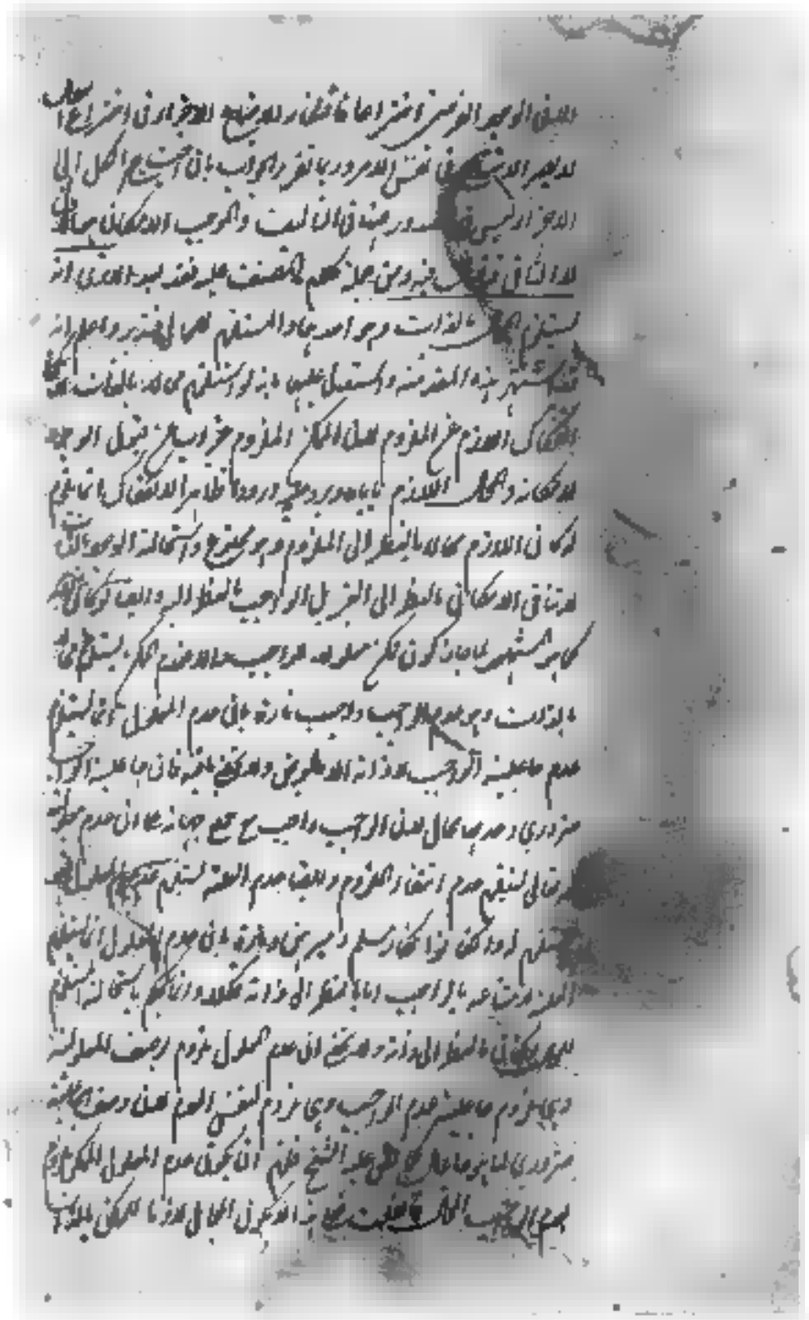


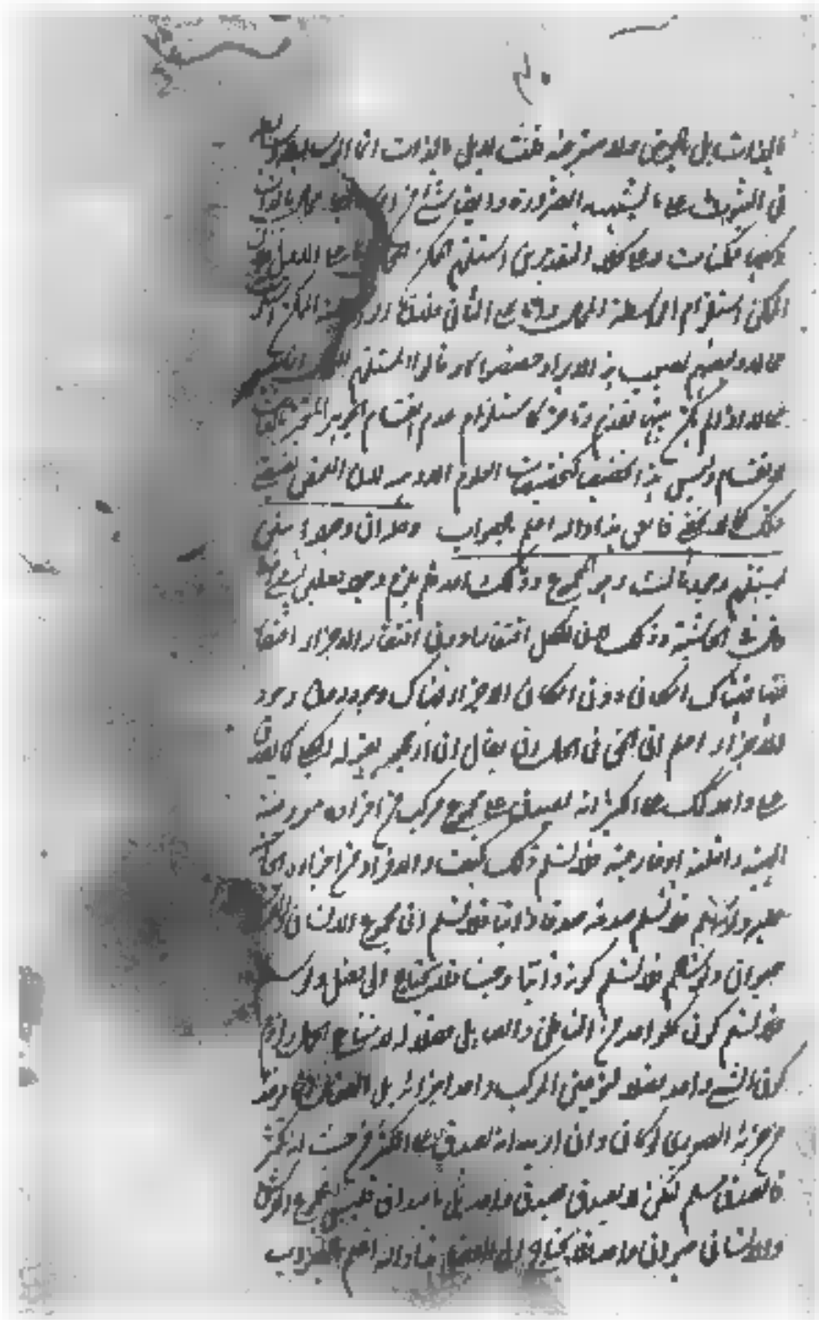


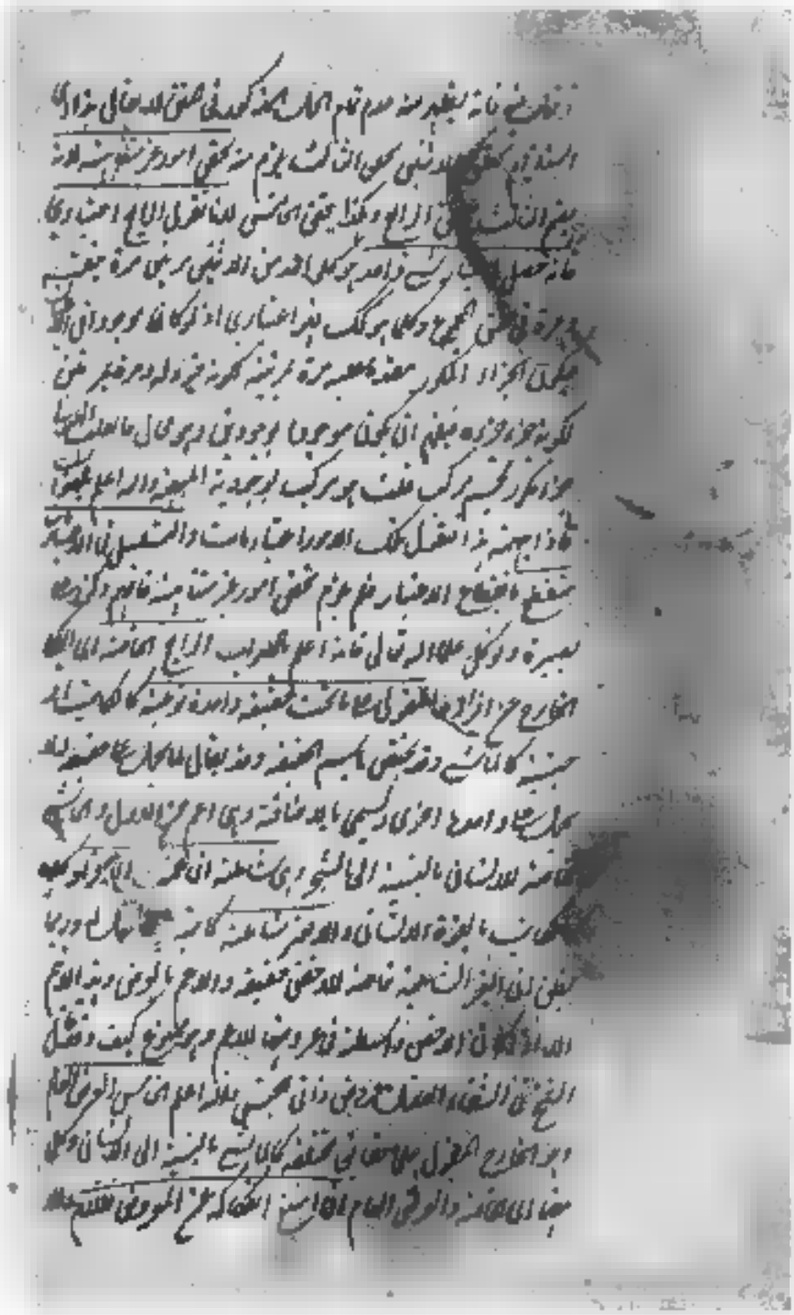


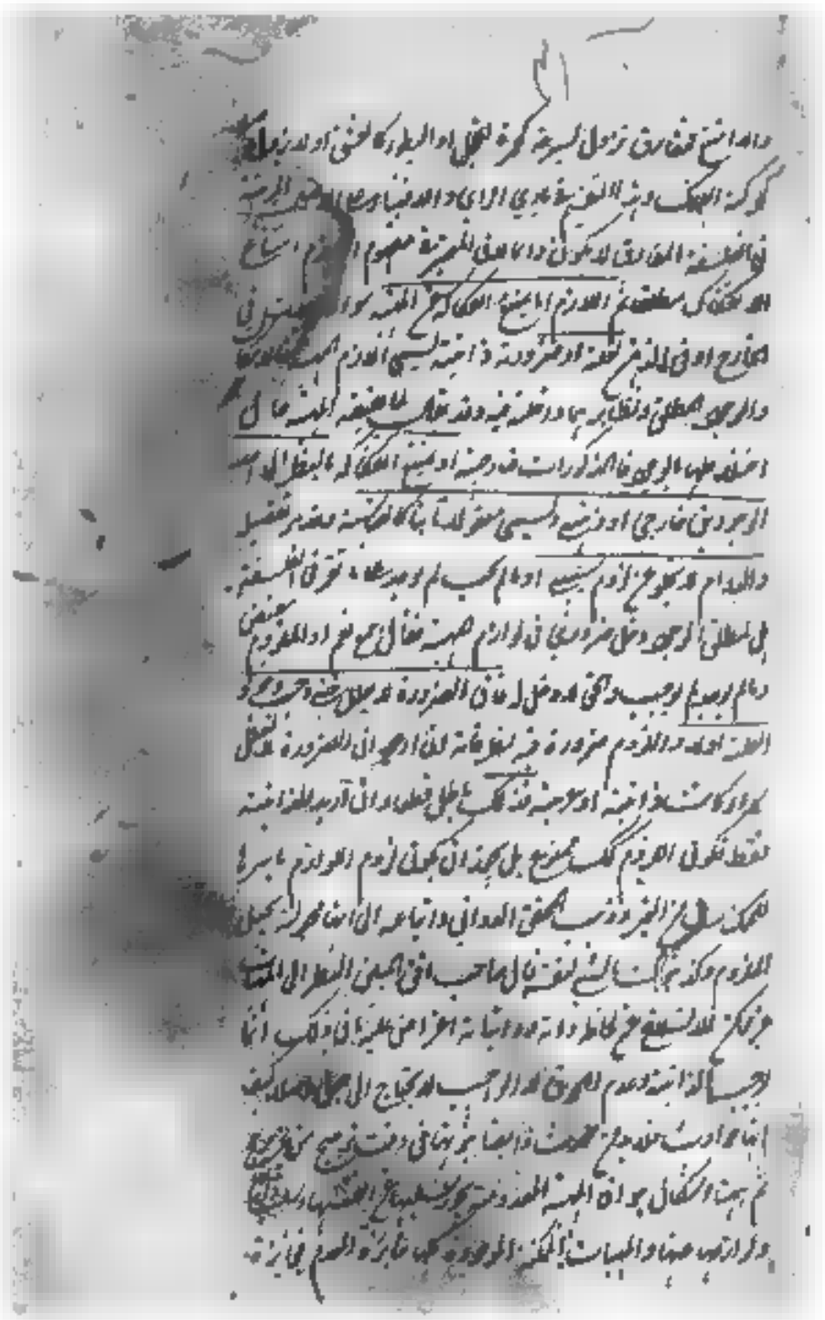


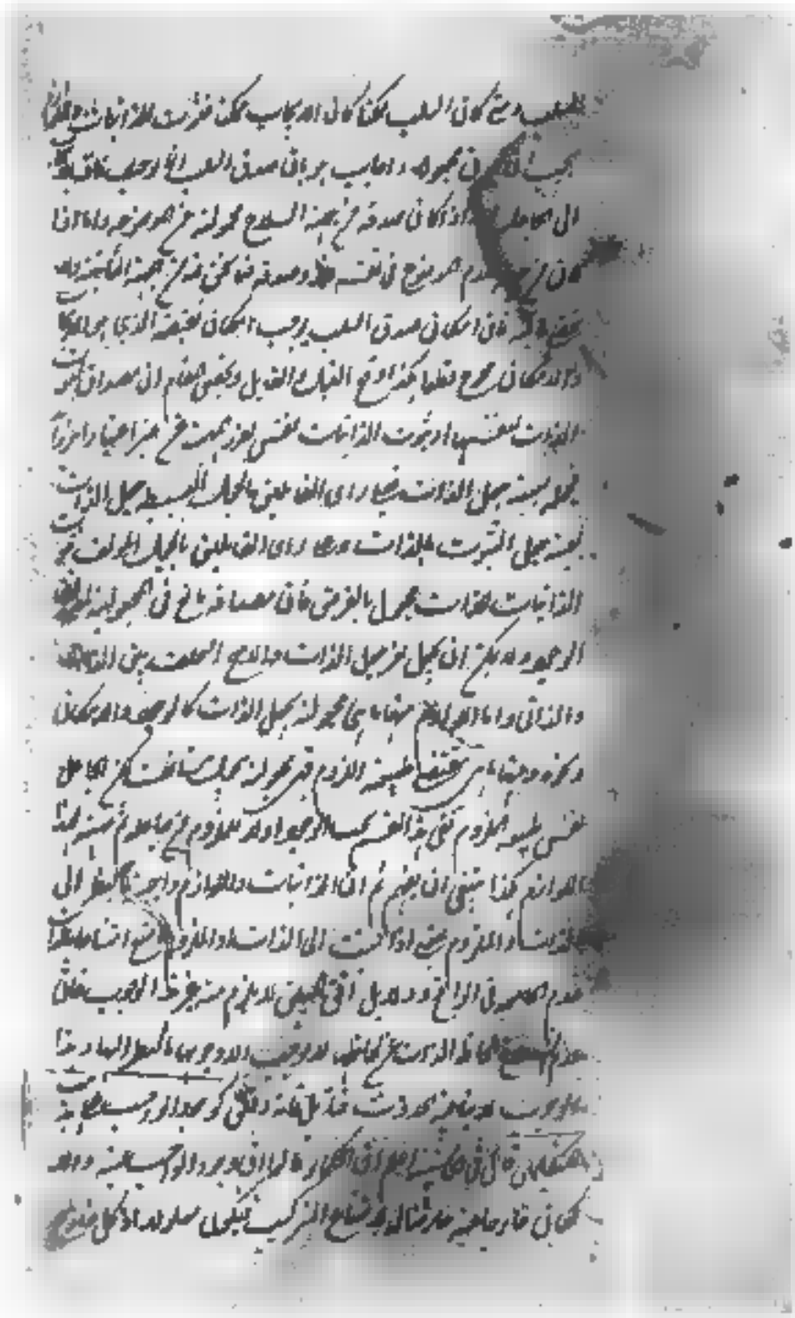


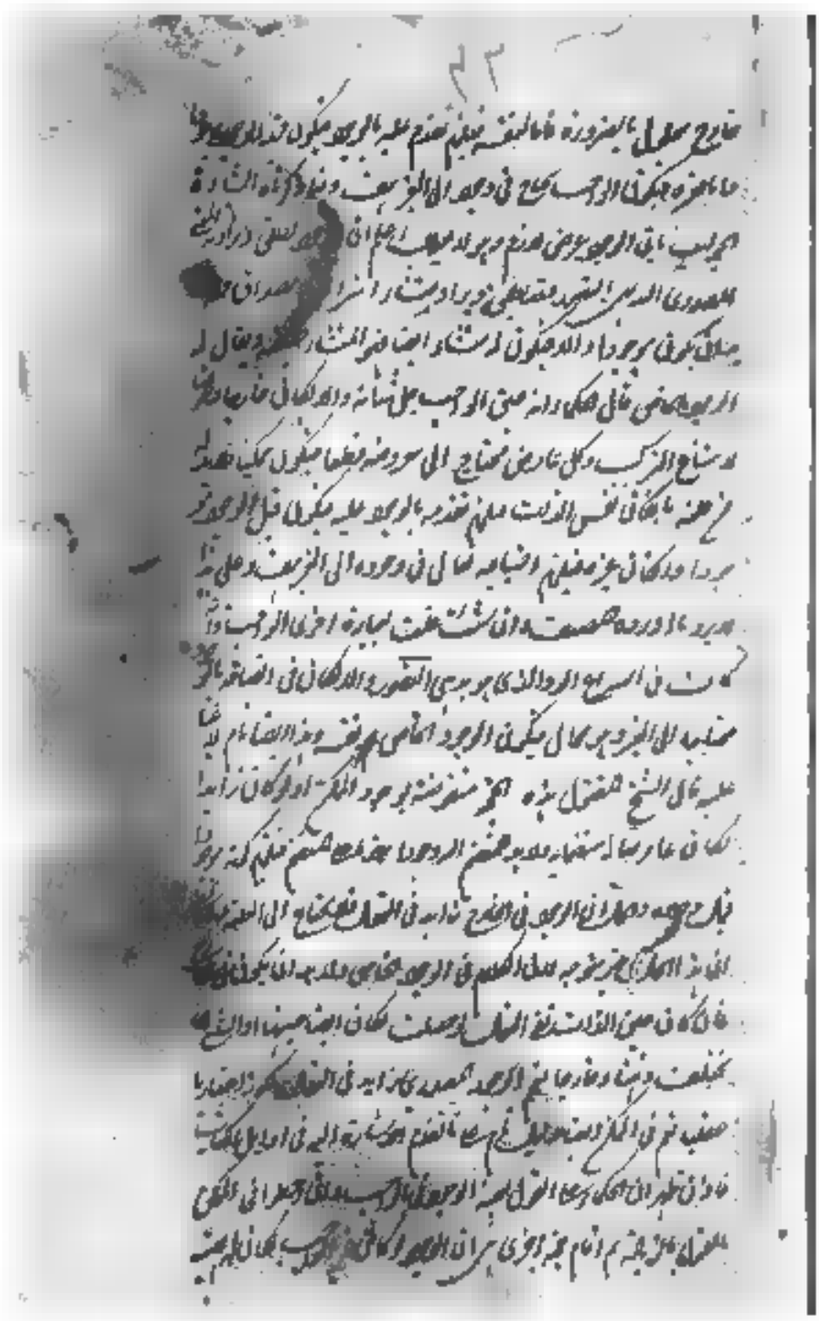


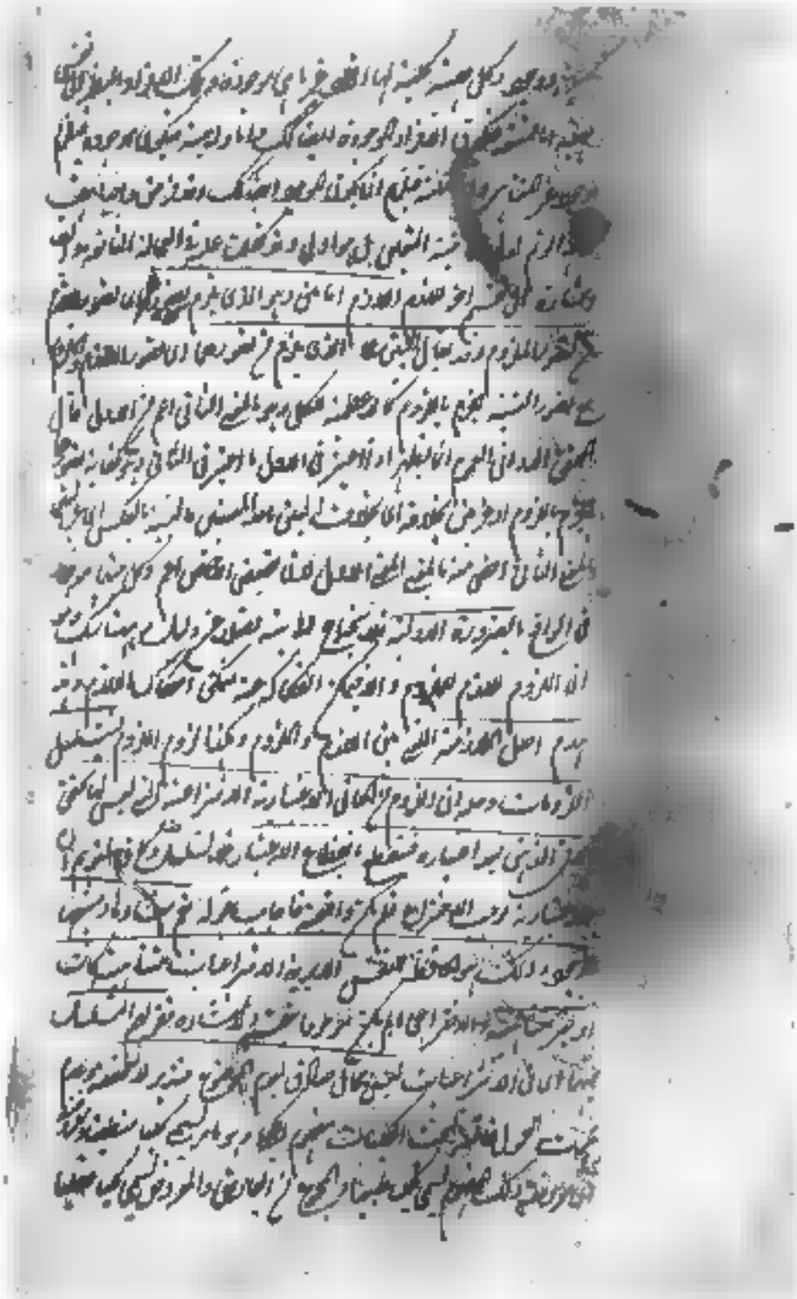


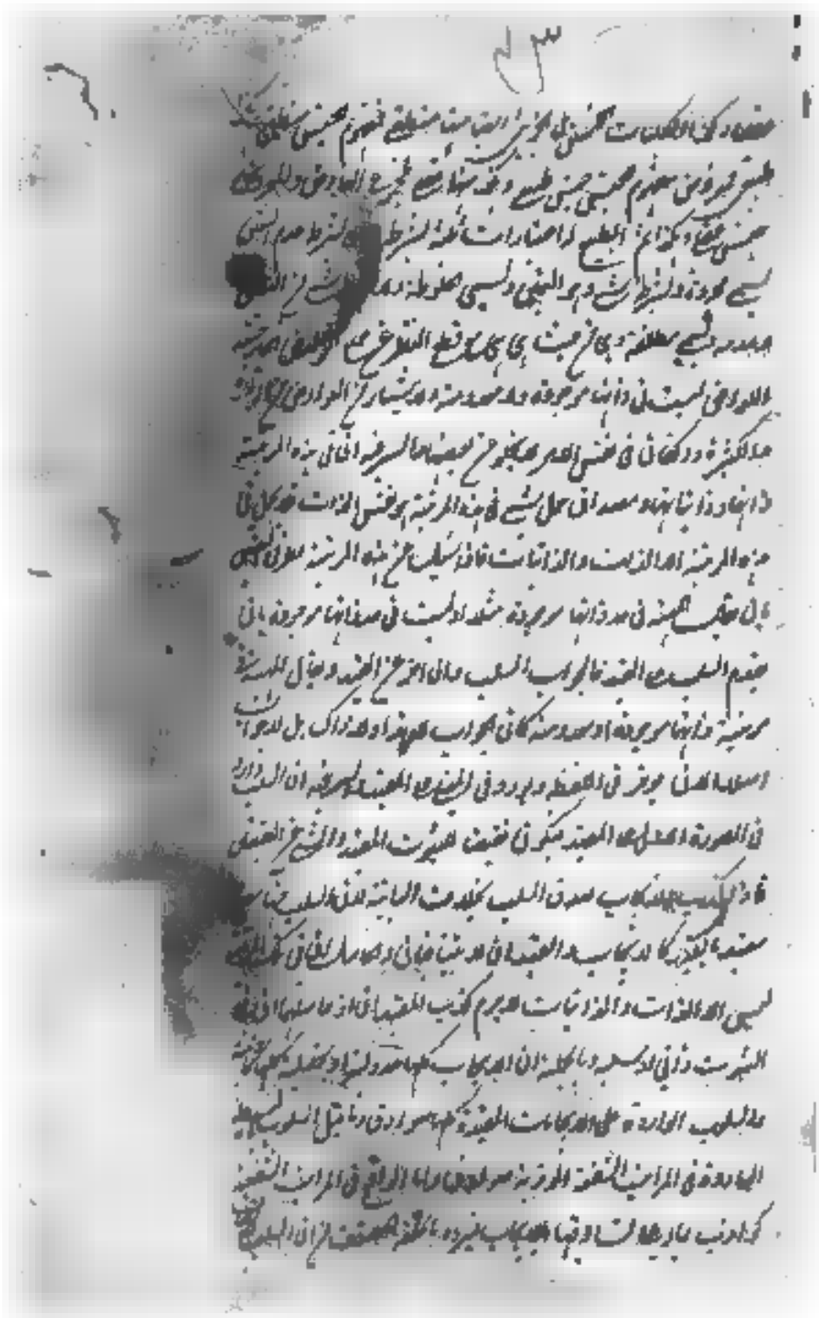


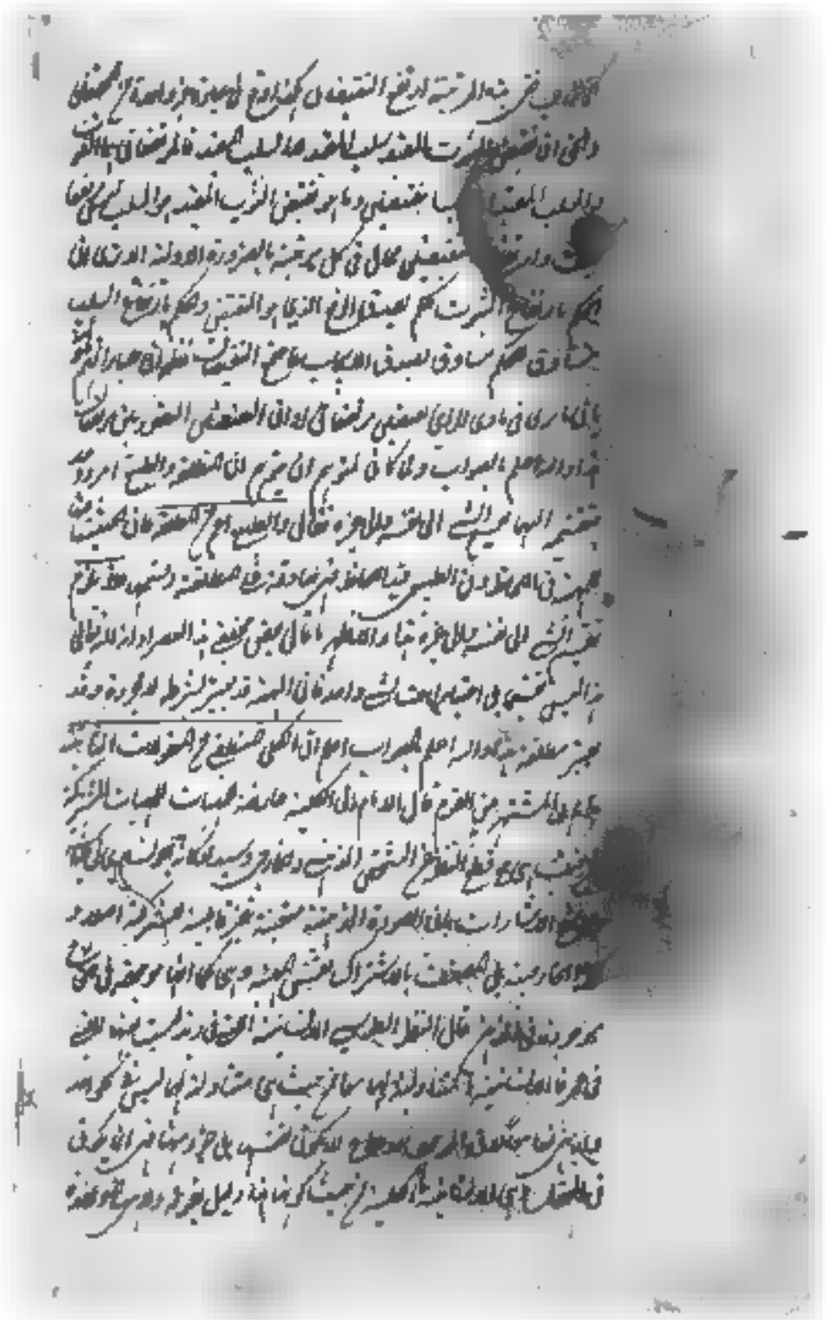


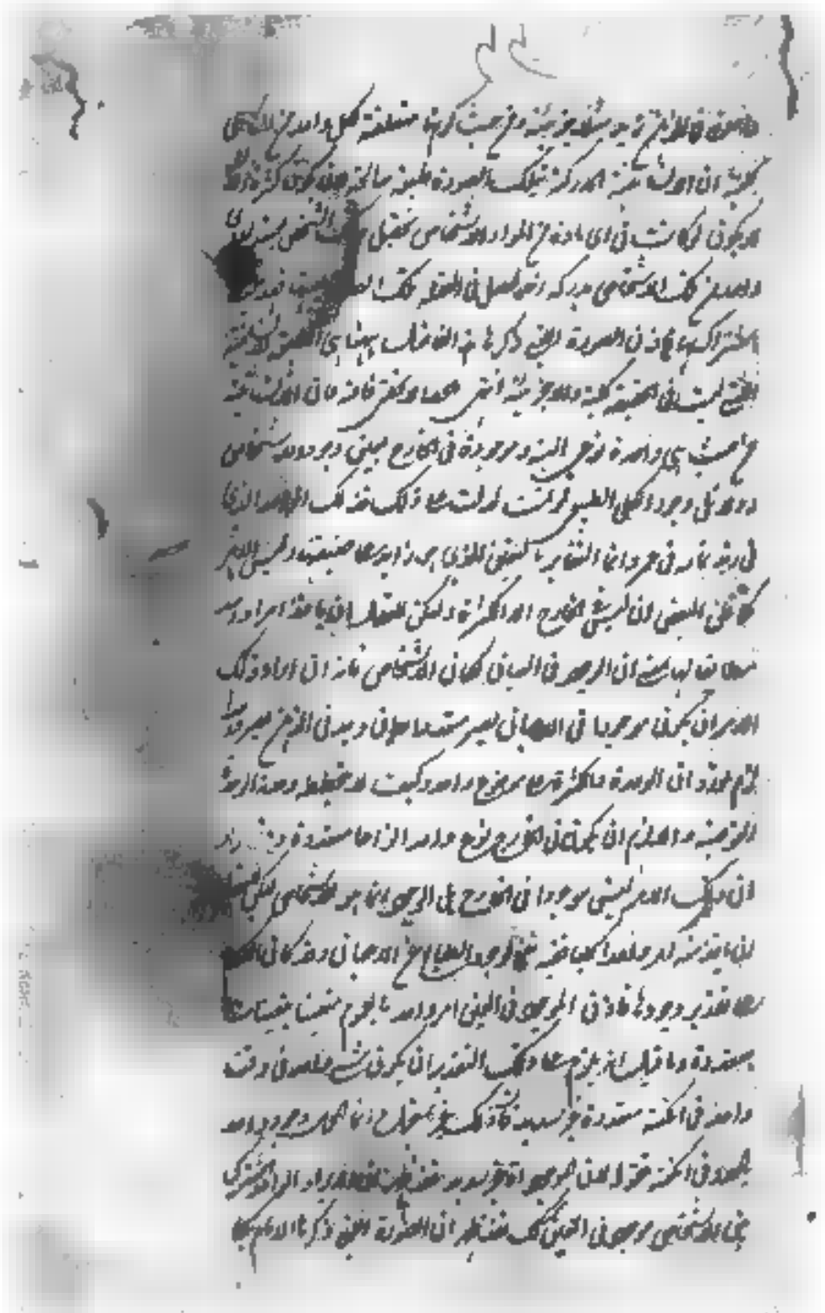


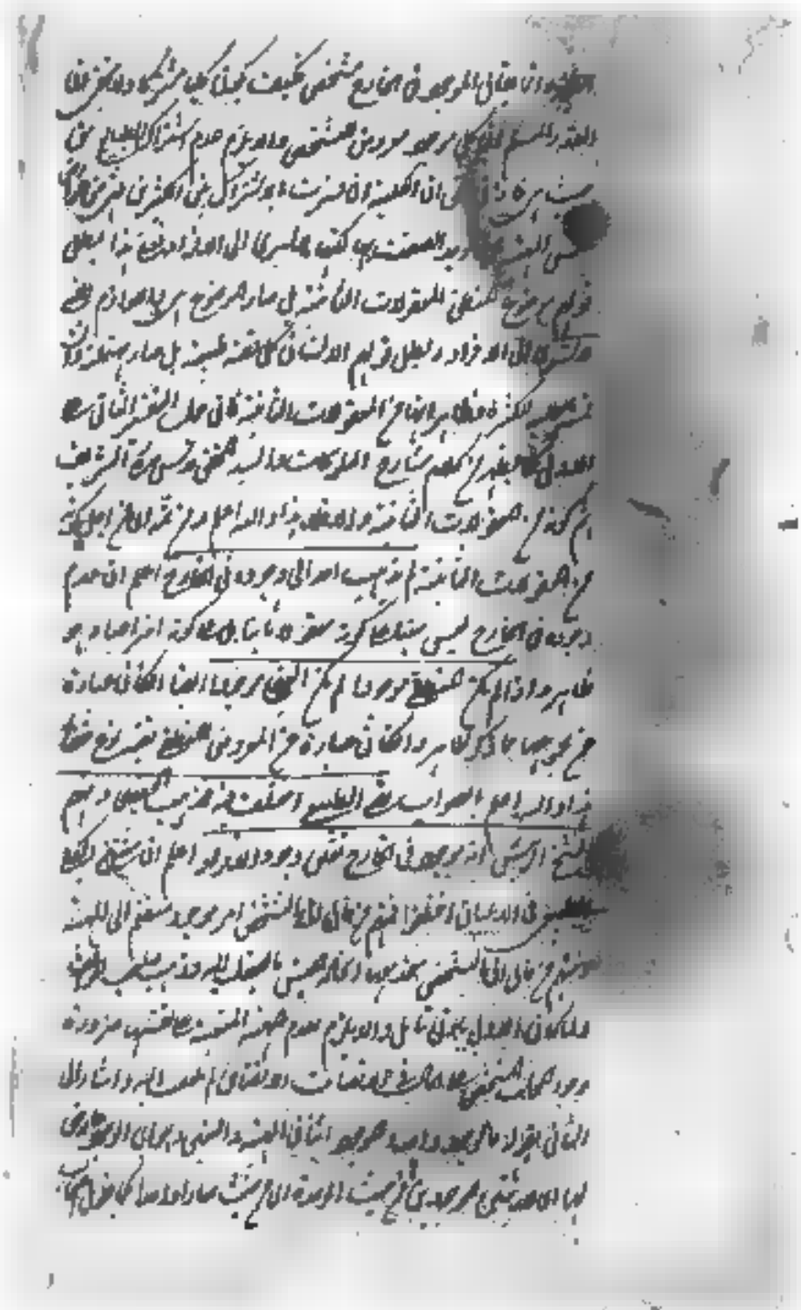


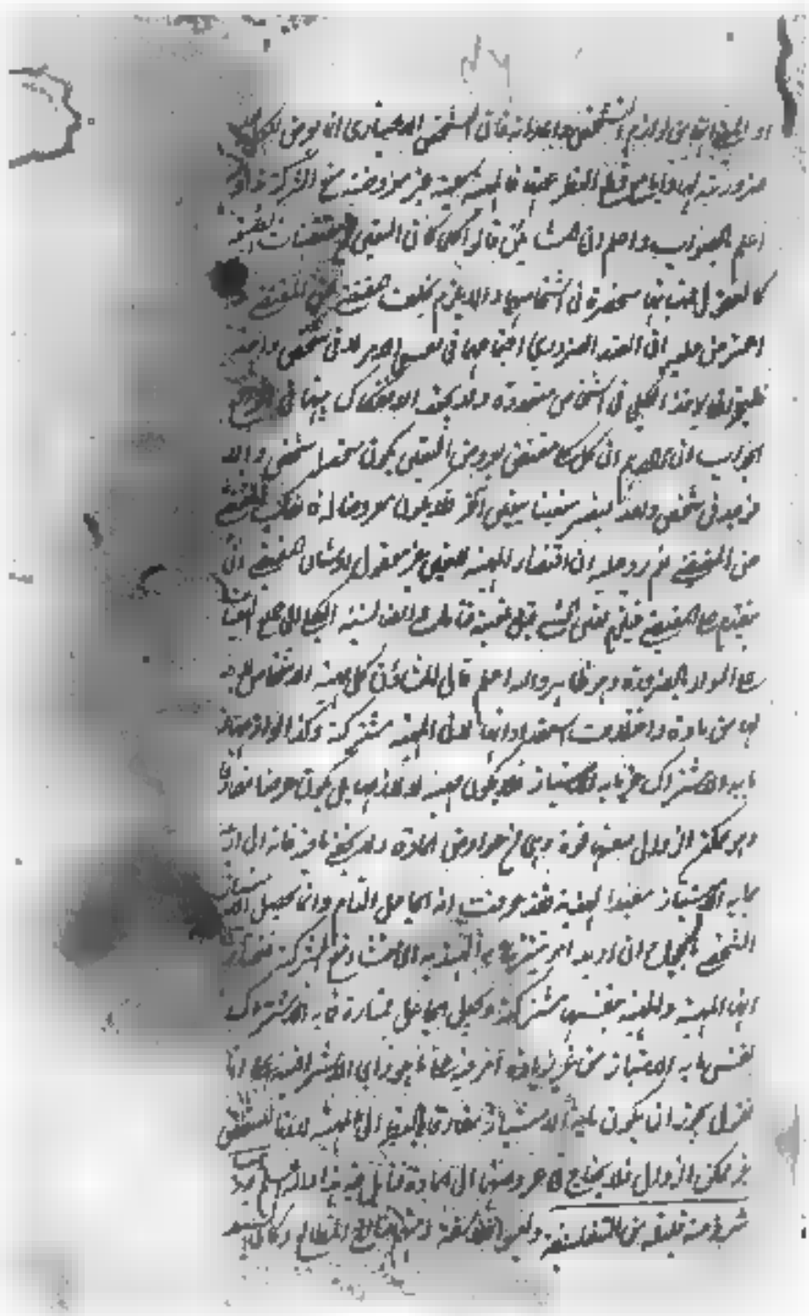


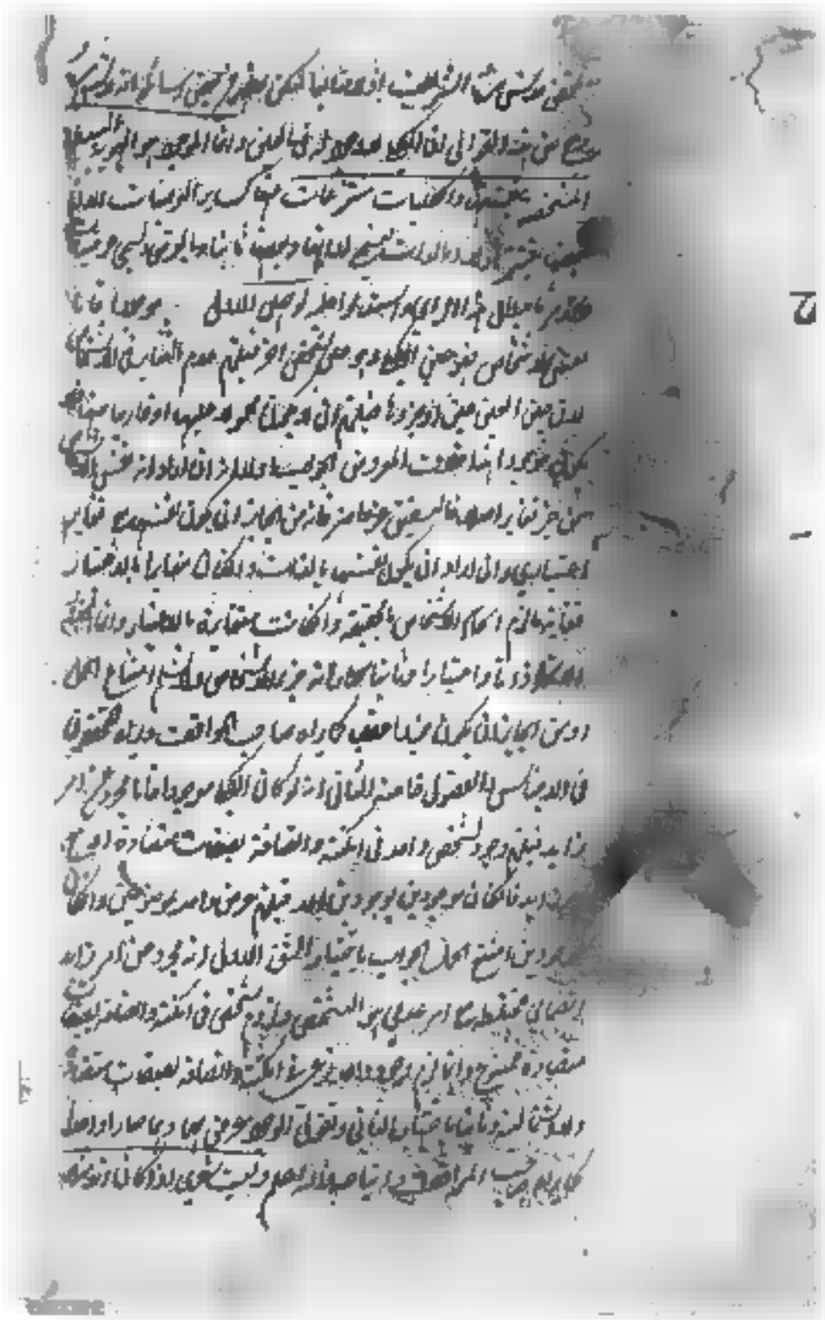


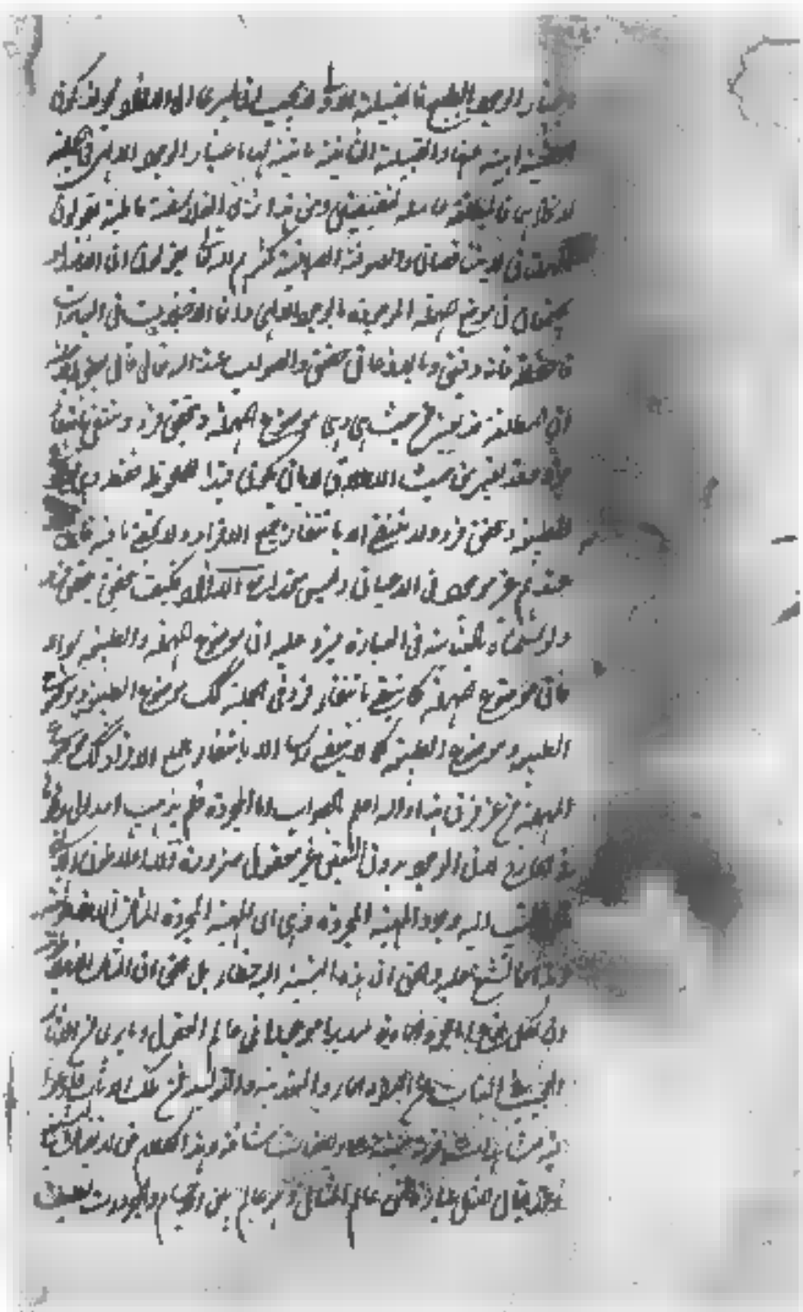












الكتاب في التصورات لعدم تصور ان المجهول وعدم تعلق انتقال الذهن
من الصادي الى المطالب بما عدم جواز اكتساب نظري واحد بل كون
واحد حاصلا بالذات وغير حاصل بالكنه يلزم تعلق الانتقال الى
امر معدوم وبان الحق ما ذهب اليه الشيخ الرئيس وجزء المحققين من ان
صورة المحدود مغايرة لتصور الحدود فقد كانه عليه المصنف
فقد ظهر ان الكشف المحدود انما هو بالصورة المجملة لا بالصورة الحد
والحق الحد في التصور بالكنه ليس مراده لا لحظة ذي الكنه بل تحصيل جنسه
فقد بان ان في العلم بالكنه وبكنه الشيء ليس فرقا حقيقة فاذن العدول
عن اصطلاح القدماء ليس في محله لعدم تحصيل كنه الشيء بحد تحصيل صورة الحد
وقد تحصل ان ما ذكر من عجز حصولها او عدم تحققها حقيقة واعلم ان المشهور
في افواه بعض الناس ان العلم بالكنه متعلق بالبديهيات وهو ليس بشيء
فان النظري ما يحصل بالركنة الفكرية وقد يحصل بصورة الحد وقد يجاز
ان تحصيل الحد وغيره مرتبا ثم تحصل المطلوب لك فان القضايا المحدودة
هذا والله اعلم واذا ثبت ان الحد هو الصور المشتركة الحد هو الصور
الواحدة بالنوع فاذن تمسك الامام الرازي ان تعريف
الهيئة اما بنفسها او بجميع اجزائها وهي بنفسها فالتعريف بحصل الحاصل
وهو باطل او بالعوارض فالعلم بالحقيقة اما العلم بالكنه والعوارض لا يحيط
فقد بطل التعريف بالعوارض فعدوه من اقسام التعريف الذي
الحد والرسم بالبرهان باطلة وجه الزيف انا نختار ان التعريف كما يحصل
وهو نفسها بالذات الحكم اي الحد المستفاد من الحرف هو المحمول و
النسبة منه اجمالي وهو الكشف الحد تفصيلا اي الحكم المكشوف بين المحمول و